The Westminster Senior-Intermediate Quarterly

July, August, September, 1919

THE ROCKS OF JAFFA

PREPARED BY REV. HAROLD McA. ROBINSON

·John T. Faris D.D. Editor·

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

ORDERS OF SERVICE FOR THIRD QUARTER, 1919[1]

Opening Service, No. 1

May be used from July 6 to August 10

Music.—By the pianist or orchestra five minutes before the hour of opening.

Worship

Opening Sentences.—(School rising at signal from piano.)

Supt.—Sing unto Jehovah, all the earth.[2]

School.—Show forth his salvation from day to day.

Supt.—Declare his glory among the nations.

School.—His marvellous works among all the peoples.

Prayer.—Closing with The Lord's Prayer in unison.

School Seated.

Hymn.—"Alleluia," No. 224.

Doors Opened.

Memory Drill.—The Books of the Bible.

Hymn.—"Alleluia," No. 303.

Missionary Story or Incident Appropriate to the Observance of Rally Day and Other Special Days During the Quarter.

Scripture Lesson.—(Selected by the superintendent.)

Marking Attendance Records and Offering.

Hymn.—(School rising when chord is given on the piano.)

Superintendent's Five Minutes.—(Announcements, messages from absent members, and so on.)

Lesson Prayer.

Class Period.

Closing Worship

Lesson Hymn.—(Appropriate to the lesson of the day.)

Report of Secretary.

Closing Hymn.

Benediction or Brief Prayer.

Opening Service No. 2

May be used from August 17 to September 28

Doors Closed.—All rise as chord is played.

Hymn.—"Alleluia," No. 6.

Opening Sentences.

Supt.—Make a joyful noise unto Jehovah, all ye lands.

School.—Serve Jehovah with gladness.

Supt.—Come before his presence with singing

School.—Know ye that Jehovah, he is God.

Supt.—It is he that hath made us, and we are his.

School.—We are his people, and the sheep of his pasture.

The Lord's Prayer.

School Seated.—Doors opened.

Hymn.—"Alleluia," No. 115.

Memory Drill.—The Beatitudes.

Marking Attendance Records and Offering.

Hymn.

Scripture Lesson.—(Passage to be selected.)

Prayer.

Announcements.

Singing.—(Without announcement) of a patriotic hymn such as "America," or "The Star-Spangled Banner," school standing.

Lesson Study by Classes.

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[1] Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.

[2] Scripture selections from the American Standard Bible. Copyright, 1901, by Thomas Nelson & Sons.

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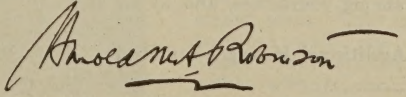
THE GREATEST ORGANIZATION IN THE WORLD

DEAR FELLOW STUDENTS:

These lessons will teach you about the greatest things in the world. We will study about the greatest organization in the world, the only organization in the world that has a future beyond the world. And we will study the greatest signs, the greatest seals, the greatest bonds, and the greatest badges in the world. What would you think of studying about the greatest friendship in the world, and understanding the meaning of the greatest gathering of people in the world? The greatest enterprise in the world, both in our own country and in every other country, will be looked into next. Then we shall consider the greatest responsibility in the world, a responsibility which is laid on us as it never was in all the world before. After that comes one of the hardest but one of the greatest things in the world. After that comes a Kingdom which is the greatest Kingdom in the world, a Kingdom without territory, but a Kingdom that grows and grows until it will come to the greatest power and glory in another and a better world. Then we come to the end of the world, and the greatest triumph and the greatest disaster. And it is all told about in the greatest Book in the world!

And all through our study we will meet various people who are very much like you and me—only, perhaps, they made Jesus Saviour and King more whole-heartedly than we have done. But these lessons ought to help us to the greatest peace and happiness in the world—the peace and happiness of taking and keeping Jesus as our Saviour and King.

Most sincerely yours,



THE CHURCH: ITS LIFE AND WORK

The Golden Text—"Christ also loved the church, and gave himself for it."—Eph. 5 : 25.

TEXT OF LESSON, ACTS 2 : 37-47; I THESS. 5 : 11-15

COMMON VERSION

Acts 2 : 37 ¶ Now when they heard *this,* they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men,* as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

* * * * *

I Thess. 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men.*

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

AMERICAN STANDARD BIBLE[1]

Acts 2 : 37 Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

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I Thess. 5 : 11 Wherefore exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; 13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

Additional Passages for Study: Matt. 18 : 15-20; Acts 6 : 1-6; 13 : 1-3; 20 : 17, 28; I Cor. 12 : 4-31; I Tim. 3 : 1-13.

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DAILY HOME READINGS

Date	Title	Reference
Monday, June 30	The Church's One Foundation	Matt. 16 : 13-18.
Tuesday, July 1	The Brotherhood of Believers	Acts 2 : 36-47.
Wednesday, July 2	The Ministering Laymen	Acts 6 : 1-7.
Thursday, July 3	Diversified Gifts in the Church	I Cor. 12 : 27 to 13 : 1.
Friday, July 4	The Church Extending to the Gentiles	Acts 11 : 19-26.
Saturday, July 5	Christian Unity for World Conquest	John 17 : 15-21.
Sunday, July 6	The Glorified Church	Rev. 19 : 6-16.

THE MOTHER CHURCH

There was a church, the mother of all churches. That was the very first church at Jerusalem. The first members of the mother church were about one hundred and twenty men and women, mostly from Galilee. Read the great names which were soon to be at the head of the membership roll. Acts 1 : 13, 14. This mother church was organized on the day of the Jewish feast of Pentecost, fifty days after the great Head of the Church died on the cross. God himself organized it. The Holy Spirit came upon the hundred and twenty and organized them into the Church of the living God.

But in a few hours there were about thirty-one hundred and twenty members in the mother church. Peter's sermon did that. While Peter was preaching his first great sermon the Holy Spirit was touching the hearts of the people in the crowd which had gathered. The Church has always been for people who know that they are bad and who desire to be good. Peter told them that every one of them must repent, turn away from wickedness with grief and hatred, and be baptized in the name of Jesus Christ. Then they, too, would receive the Holy Spirit. Three thousand did this.

WHERE THE CHURCH WORSHIPED

The first Christians were Jews. They did not realize at first that the death and resurrection of Jesus had made all things new in our relation to God. They knew that they differed from the other Jews in believing that Jesus was the Messiah and in trusting in him for salvation, but they did not see that trust in Jesus made all the difference in the world. Paul was the first to see it clearly. The Jerusalem Christians kept on worshiping in the Temple and in the synagogues as did other Jews. But they had to meet by themselves, too, to express their common faith in Jesus. They had no church buildings. Indeed, none of the New Testament churches had church buildings such as we have. They came much later. So the Christians in the first church at Jerusalem and in the other New Testament churches worshiped in the homes of the members. Acts 2 : 46.

HOW THE CHURCH WORSHIPED

Verse 42 gives us an idea of how the Christians in the mother church worshiped. They were very faithful in their worship, and let nothing at all interfere with it. The three thousand new members had a great deal to learn. The apostles taught them. At their meetings for worship the apostles explained what Jesus had said and what he had done. They showed how he had fulfilled the prophecies of the Old Testament. They explained his death, which was so hard to understand, by showing how it fulfilled such passages as the fifty-third chapter of Isaiah. Before you go any farther, read this, and try to understand how it was that Jesus died for them and for you. They taught how Jesus rose from the dead, and ascended again into heaven, and how he would some day return in glory. Such instruction is necessary in any church.

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THE APOSTLES PREACHING THE GOSPEL

They were faithful to one another, too. There was the best of feeling among them. They sympathized with one another. They worked together without any friction or any desire except to help one another, and

to do the work of the Church. They suffered together. They shared everything that they had with one another. In this good fellowship the apostles were the leaders and the examples.

It seems that companies of them ate their meals together, perhaps the evening meal especially. Jesus and the Twelve had eaten together. Indeed, the last time they were together before his death was at a meal. It would be natural for the followers of Jesus to continue to eat together. The strongest bonds united them, and to eat together, especially in the East, is a natural expression of mutual affection and esteem. At these common meals, they "broke bread," that is, they celebrated the Lord's Supper. Only a short time before this, our Lord, on the night before he died, "as they were eating . . . took bread, and blessed, and brake it," and directed his followers to keep on doing this in memory of him. They did so, and the Church has never forgotten to keep up the sacrament, and never will. The two sacraments of the mother church at Jerusalem were baptism and the Lord's Supper.

They were faithful in their prayers, too. Perhaps they had regular hours for them. They were Jews, you remember, and the Jews were accustomed to stated hours for prayer. At any rate, they prayed faithfully. They kept themselves always in the spirit of communion with the God who called them into his Church.

The essentials of the mother church's worship were instruction in the truths of religion, a fellowship in the spirit, the celebration of the sacraments, and prayer. These are still the essentials of the worship of any church in which the spirit of true Christianity lives. In what ways do you find these essentials in your own church?

THE CHURCH'S GENEROSITY

There were many poor people in the mother church, but they never lacked for anything. The Christians who had money were glad to help their less fortunate brothers. If they did not have money enough, they sold their property and used the proceeds of the sales for this relief work. And this was not done with any feeling of superiority—the rich looking down on the poor and giving them charity—but was done out of a feeling of brotherhood.

THE HAPPINESS OF THE CHURCH

The Christians were the happiest people in Jerusalem. They were the happiest people in the world. They had every reason to be happy. Their happiness came from God himself, and nothing could ever take it away from them. Who would not be happy with such good feeling all around, and such faith in God who had done such wonderful things for them through Jesus, and who promised without fail to do still more wonderful things in the future? If you are a Christian and you are not happy, there is something wrong. If your church is a Christian church and it is not a happy church, there is something wrong. The Christians in the first church "took their food with gladness and singleness of heart." Perhaps if you are not happy, or your church is not a happy church, the trouble is because you are not single-hearted, or your church is not single-hearted. To be single-hearted is to have one thing in your heart. To be a single-hearted Christian is to have your heart full of thankfulness to Christ who saved you, and a desire to please him in everything. A single-hearted church is a church which is full of that thankfulness and that desire.

THE REPUTATION OF THE CHURCH

Now what sort of reputation do you suppose this first church enjoyed among the people in Jerusalem outside the church? They had their meetings from house to house, besides going to the synagogues and the Temple. They were generous and kind. They were happy. It is no wonder that they had favor with all the people. Other people who wanted this happiness and peace in their own hearts joined the Church. The Lord worked in their hearts, too, and added them to the Church. Every day there were some new members.

Do you suppose that the Lord would have added any new members to the church at Jerusalem if the members of the church had neglected going to their meetings for worship, or if they had gone just as a matter of duty without really wanting to go? Do you suppose that people outside the Church would have looked with favor on it and would have sought to belong to it if the Christians had been quarrelsome among themselves, or mean to one another, or complaining and unhappy? Do you suppose that anyone would ever want to become a Christian if he did not see in the lives of Christians that they had a peace and a happiness that those who were not Christians did not and could not have, and if he did not see that Christians were kinder, more generous, and more contented than anyone else? What do you say is the best way for your church to get new members? Are you the sort of Christian that will make some one else want to be a Christian, too? Are new members added to your church "day by day"?

THE CHURCH'S APPRECIATION OF ITS LEADERS

Now let us look at the commands which Paul laid on another early Christian church. This church was one of the first churches in Europe. Paul says in I Thess. 5 : 11 that the desire of every Christian in a church should be to encourage and help every other Christian. Then he says that the people must appreciate their leaders. These leaders in the church at Thessalonica correspond to our ministers and church officers and Sunday-school teachers. Paul says that the leaders must work hard, and are often weary. They are spiritual guides. They have the very difficult task of warning us

against our sins and helping us to do right. We must appreciate all that they do for us. We must think very highly of them, and we must love them "for their work's sake." We must never try to pick flaws in them or think about any characteristics they have which may not quite please our taste. A true church does not expect its members to be faultless, but it loves them for the sake of the work they are doing. Are you helping to make your church a true church in this respect?

Then Paul goes on to say, "Be at peace among yourselves." There ought never to be any quarrel in a church. There scarcely ever would be any quarrel in any church if the church appreciated its leaders "for their work's sake." There never would be any quarrel in any church if the church were as single-hearted as was the early Church in Jerusalem. Is it not a shame and a disgrace for Christians to quarrel about the church?

THE STRONG HELP THE WEAK

There are several kinds of Christians who need help. There are the disorderly. They are like the soldier who breaks ranks. They are always breaking over, and doing things which they ought not to do. True Christians will do everything they can to bring them back into line. Then there are the faint-hearted. They are inclined to be downcast, and to feel that they cannot possibly keep up the strugggle. True Christians will encourage them all they can. Then there are the spiritually weak. They can scarcely do anything by themselves. If some one will always stay with them, they will come through all right, but they cannot do it by themselves. Paul says to lay hold of the weak, "support" them, and never let them fall. And above all, never lose patience with anyone, no matter how disorderly, or faint-hearted, or weak. What would happen to you if God should lose patience with you? Losing your temper with them will not help them: only patience such as the patience of God will help. If you yourself are to be a true Christian, you must be always helping.

Is your church the kind of church where the disorderly, the faint-hearted, and the weak will always be sure of encouragement and sympathy and help? If it is not, is any of the fault your own?

WHAT DIFFERENCE WOULD V. 15 MAKE?

What difference would v. 15 make in your church, if it were obeyed? Paul is only repeating our Lord's own command. Read Matt. 5 : 43-48. There must be no retaliation at all in a Christian church. Everyone in a Christian church must seek to help everyone else, whether in the church or out of it. It is by this rule that the world judges the church. It is by this rule that our Lord tests the church's loyalty to him. How does this rule work in your church? How does it work in your Sunday-school class? Are you living by this rule? If you are not, what reason can you give to your Lord?

THE LESSON'S WORDS AND PHRASES

Most of these are explained in the comments.

37. Now when they heard this. Peter's speech, ending with the declaration and accusation in v. 36.

39. For to you is the promise. The promise was to the very men who had been guilty of the death of Christ, and also to the Gentiles.

FOR INTERMEDIATE PUPILS

1. Where was the first Christian church? Who organized it? How many members did it have? Name some of the most prominent.

2. Who preached the first sermon? What was its effect? What did the three thousand have to do before they could come into the Church?

3. What does v. 42 tell us about the four essentials of a church's worship?

4. What ought to be a church's attitude to the poor? Why?

5. Why ought every church to be a happy church?

6. What is the best way for a church to attract new members?

7. What ought a church to do for the weak?

The Intermediate Catechism

Q. 37. What is the Lord's Supper?

A. The Lord's Supper is the sacred use of bread and of the cup, as appointed by the Lord Jesus, in which, in thankful remembrance of him, we show forth his death and, in communion with one another, by faith partake of him.

FOR SENIOR STUDENTS

1. What part did the Holy Spirit play in the origin of the Christian Church? What is the work of the Holy Spirit in the Christian Church to-day?

2. In what three places did the early Christians worship? What did they do in their meetings for distinctively Christian worship?

3. What were the sacraments of the early Christian Church?

4. Does the modern Church preserve the spirit of the early Church in its attitude toward the poor? Give reasons for your answer.

5. Does the modern Church win new converts by the same methods as the early Church? What are the best methods of winning new converts?

6. What ought a church's attitude to its leaders to be?

7. What ought the disorderly, the faint-hearted, the weak to find in a church? Would they find it in your church?

8. Is I Thess. 5 : 15 lived up to in your church?

The Shorter Catechism

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

BAPTISM

The Golden Text—"For as many of you as have been baptized into Christ have put on Christ."—**Gal. 3 : 27.**

TEXT OF LESSON, MATT. 28 : 18-20; ACTS 8 : 34-40

For entire lesson, see Matt. 28: 18-20; Mark 1: 1-11; Acts 8: 26-40.

COMMON VERSION

Matt. 28 : 18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. A'men.

* * * * *

Acts 8:34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Phil'ip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Cæs-a-re'a.

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Matt. 28 : 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

* * * * *

Acts 8 : 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized? 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

Additional Passages for Study: Matt. 3 : 13-17; Luke 3 : 15-22; Acts 2 : 37-41; 19 : 1-7; I Cor. 1 : 14-17; 10 : 1-4; Gal. 3 : 26-28; Col. 2 : 12; I Peter 3 : 18-21.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 7	Baptism of Jesus	Mark 1 : 1-11.
Tuesday, July 8	Fulfilling All Righteousness	Matt. 3 : 13-17.
Wednesday, July 9	The Baptized Believers	Acts 2 : 37-41.
Thursday, July 10	Into the Name of the Lord Jesus	Acts 19 : 1-7.
Friday, July 11	The Eunuch Baptized	Acts 8 : 26-38.
Saturday, July 12	Baptism and the Great Commission	Matt. 28 : 16-20.
Sunday, July 13	One Lord, One Faith, One Baptism	Eph. 4 : 1-6.

WHY?

Did you ever wonder why all Christians are supposed to be baptized? You know, of course, that all Christians must repent of their sins and trust entirely and forever in Christ. But repentance and faith are in our hearts. Have you never heard anyone say that he had repentance and faith in his heart, but that he did not see the necessity of being washed with water besides?

BY THE LORD'S COMMAND

One answer to this question is that the Lord commands it. If you had been among the Galilæan hills many years ago, just after our Lord had

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died and risen from the dead, you yourself would have heard the command. Eleven men were there and heard it. They heard our Lord make a most wonderful claim. They heard him give a most wonderful commission. And they heard him make a most wonderful promise.

The wonderful claim is this, "All authority hath been given unto me in heaven and on earth." Just think of this claim for a minute. No other such claim has ever been made. It is a claim to authority. It is not only a claim to authority but to all authority. It is not only a claim to absolute authority on earth, but their badged authority in heaven. How safe we should feel and how anxious to obey when all authority both here and in heaven is in the hands of our Saviour who loved us and died for us!

The wonderful commission is this, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." It is because our Lord could make the wonderful claim that he could give the wonderful commission. He had authority to commission his disciples to do anything on earth or in heaven. And he did commission them to go and make disciples of all the nations. Think of it—all the nations to be won to Christ who is Lord of all! And as they are won to Christ, they are to be baptized "into the name of the Father and of the Son and of the Holy Spirit," and they are to be instructed in all that they ought to believe and do. Baptism rests on the command of our Lord.

A wonderful promise follows after the wonderful commission. Only those who are faithful to the commission can claim the promise. "And lo, I am with you always, even unto the end of the world" is only for those who are interested in missionary work with all their hearts. Missionary work is just the work of going and making disciples, baptizing them and teaching them, whether it is here at home or among the other nations.

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BAPTIZING IN THE JORDAN

THE EARLY CHURCH OBEYS

The early Church obeyed the Lord's command. The very first sermon in the Christian Church—Peter's sermon on the Day of Pentecost—ended with this instruction to those who wanted to become Christians, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Peter evidently thought that it was necessary for everyone not only to repent but to be baptized. It is no wonder that Peter thought so when he had been one of those who had heard our Lord's command.

The second passage in our lesson text tells us about a very notable convert and his baptism. This convert was a high official in the court of an Ethiopian queen. He had traveled all the way from up the Nile to worship at Jerusalem. He was probably not a Jew but a dark-skinned Ethiopian who had become a sort of proselyte to the Hebrew religion. He was on his way back to court, riding along the road in a chariot, as befitted his high rank. He was reading out loud, as is the Eastern custom, from a roll which he held in his hand. The passage which he was reading was the fifty-third chapter of Isaiah which speaks of One who suffers and dies for the sins of others. The Ethiopian official was very much impressed with what he read, but he did not understand it, because he did not know whether Isaiah was speaking of himself or of some one else. While he was in this uncertainty, Philip the evangelist, one of the most active men in the mother church at Jerusalem, came running up, and offered to explain. The official invited him to ride in his chariot with him. Then Philip explained to him that it was Jesus of whom the prophet wrote. He preached Jesus to him out of the fifty-third chapter of Isaiah, and told him all that it was necessary for him to believe and do in order to become a Christian. The official believed with all his heart and wanted to do everything that Philip had instructed him. So, when

they came to some water near the road, he said very modestly but very eagerly, "See, there is water here; what is to hinder me from being baptized?" There was nothing to hinder. And Philip baptized him.

This bit of history shows us how natural it was in the earliest days of the Church for anyone who wanted to become a Christian, not only to believe in Jesus, but to be baptized. The three thousand new members who came into the Christian Church on the Day of Pentecost were Jews, and they were baptized. This Ethiopian official, the first convert who was not a Jew, so far as the records go, was also baptized. It has been the custom in the Christian Church from the very beginning for everyone who wants to become a Christian to be baptized. The Lord commanded it.

BAPTISM A SACRAMENT

Baptism is a sacrament. Now there is always something you can see in a sacrament, and perhaps something that you can hear or apprehend with the other senses, but there is always something more than you can see or apprehend with the senses. A sacrament is "an outward and visible sign" of an invisible spiritual reality. You can always see the outward and visible signs in a sacrament, but there is always something invisible and spiritual which you cannot see.

What are the outward and visible signs in the sacrament of baptism? The washing with water "into the name of the Father and of the Son and of the Holy Spirit." Everyone has seen this done. It is outward—done outside the heart and conscience—and it is visible. You can also hear the words repeated, "Into the name of the Father and of the Son and of the Holy Spirit." What do these words mean? A name is that by which anyone is known. The name of the Father, for instance, is that by which God is known to us as our Father in heaven. In a certain sense the name is the person, that is, the name is that by which the Father is known to us. It is the same way with the Son and with the Holy Spirit. To be baptized "into these names" means, therefore, to be baptized into communion, into personal relationship, with these divine persons. But just saying these words or hearing them said does not bring about that communion. The saying and hearing of the words, just like the washing with water, are only outward and visible signs. The invisible spiritual reality, of which the acts and words are only signs, makes baptism a sacrament. God adds an invisible spiritual reality to the signs.

BAPTISM A SIGN

On God's part the sacrament of baptism is a sign. We all know what a sign is. It is a mark. It is that by which anything is indicated. Perhaps you have a sign on the front of your church building. It indicates that anyone who goes within at the appointed hours will find a service of worship going on. The sign does not make the church or the worship. It only indicates that the church and the worship are there. Of course, you might have the sign without the church, but then the sign would not mean anything.

Now, in baptism, the washing with water is a sign. It is a sign of the washing away or forgiveness of our sins. The fact that we are washed with water "into the name of the Father and of the Son and of the Holy Spirit," is a sign that our sins, which made a separation between us and God, being washed away, communion with him is now possible and actual. The washing with water and the repetition of the names does not actually wash away our sins, nor bring us into communion with God. The signs only indicate that God has forgiven our sins for Christ's sake and received us into communion with himself. Of course you might have the sign without the reality. Just merely being baptized does not and cannot save you. God saves you by his grace through faith in Christ. But God has given us the sign of baptism to show what he has done.

BAPTISM A SEAL

Everyone knows what a seal is. It is some sort of mark which guarantees that the document to which it is affixed is authentic. If you graduate from high school, for instance, you receive a diploma, and to that diploma is affixed a seal. That seal guarantees that the diploma is genuine. The seal does not make the diploma genuine, but it guarantees that it is genuine. A wedding ring may also be regarded as a seal. It does not really make a man and a woman husband and wife. Only true love between them can do that. But it guarantees in the eyes of the world that they are man and wife. Of course, it is possible to go through the wedding ceremony and to give and receive a wedding ring without being truly wedded in the spirit. It is true love in the heart that makes a marriage; the ceremony and the ring only confirm the invisible, spiritual reality.

In baptism, the washing with water into the divine names is not only a sign, it is also a seal. It gives the divine guarantee to the forgiveness of our sins and our communion with God. Baptism does not forgive our sins or bring us into communion with God. But God has given us the sacrament of baptism to confirm what he does for us through faith in Christ. We feel more certain of any document to which a seal is affixed, and so it comforts us and assures us of God's grace to us when we have his seal of baptism affixed to what he has done.

BAPTISM A BADGE

God has given us baptism as a sign and a seal of what he has done for us. We wear baptism as a sort of badge which proclaims to all the world that we are Christians, saved by grace. It is almost necessary that there be some such sort of badge

which Christians may proudly wear to show in whose service they are. Or perhaps, in these days, it might be better to say that baptism is a Christian's uniform, or at least part of it. Every true soldier is proud of his uniform and would rather die than do anything to disgrace it. His uniform does not make him a soldier, but it is a badge of the fact that he is a soldier. So baptism does not make anyone a Christian, but it is his uniform, or badge, which he would rather die than disgrace.

The three thousand new members of the Christian Church were baptized as soon as God had changed their hearts, and so was the Ethiopian official. They put on their badges immediately, and by their baptism everyone knew at once that they no longer belonged to the world but to Christ. Everyone whose heart is changed ought to wear the badge which shows that the change has taken place.

BAPTISM A BOND

On our part baptism is something more than a badge, just as on God's part it is something more than a sign. Baptism is also a bond. When we receive baptism we give a bond that we will be true to God who forgives our sins through faith in Christ and admits us to the happiness of peace with him. Every time we think a wicked thought, or say a wicked word, or do a wicked deed, we break the bond which we have so voluntarily and solemnly entered into. The Larger Catechism says that baptism is "An open and professed engagement to be wholly and only the Lord's."

THE BAPTISM OF INFANTS

In the families of God's chosen people, the Hebrews, the children had a part in the covenant. Circumcision was the sign of it. So among Christian families from the earliest times the children of Christian parents have been baptized in infancy. Because their fathers and mothers were Christians who dedicated them to the Lord and promised to teach them and live before them so that they would come to love the Lord when they grew old enough to understand what he had done for them, they had God's sign and seal of baptism put on them. When they were old enough they were expected to confirm what their fathers and mothers had done by confessing their faith in Christ, and wearing their baptism as the badge and bond of their own engagement to live for him.

THE LESSON'S WORDS AND PHRASES

18. And Jesus came . . . unto them. To the eleven disciples after his resurrection.

34. And the eunuch. An official at the court of Candace, queen of the Ethiopians. See v. 27. **The prophet.** Isaiah. See vs. 32, 33.

FOR INTERMEDIATE PUPILS

1. When did our Lord command that all disciples should be baptized?
2. What Gentile was the first to be baptized, so far as we know? Why was he baptized?
3. Of what is baptism a sign?
4. Why is it natural for Christians to desire baptism as a seal?
5. In what sense is baptism a badge?
6. Why ought the fact that we have been baptized to make us careful about our conduct and actions?
7. If we have been baptized in infancy, what ought we to do next?

The Intermediate Catechism

Q. 38. How was the Lord's Supper appointed?

A. The Lord's Supper was appointed by the Lord Jesus in the night in which he was betrayed, when he took bread and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you: this do in remembrance of me";

And also the cup and gave it to his disciples, saying: "This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all, of it."

FOR SENIOR STUDENTS

1. Prove that from the very earliest times all Christians, both Jews and Gentiles, were baptized.
2. What is a sacrament?
3. What are the outward and visible signs in baptism? What does it mean to be baptized "into the name of the Father and of the Son and of the Holy Spirit"?
4. Explain what is meant by saying that on God's part baptism is a sign and a seal.
5. Explain what is meant by saying that on man's part baptism is a badge and a bond.
6. Is anyone saved by being baptized? Give reasons for your answer.
7. Why are children of Christian parents baptized in infancy?

The Shorter Catechism

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Catechism and the Lesson

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

THE LORD'S SUPPER

The Golden Text—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—I Cor. 11 : 26.

TEXT OF LESSON, MATT. 26 : 26-30; I COR. 11 : 23-26

For entire lesson, see Matt. 26: 26-30; I Cor. 11: 20-34.

COMMON VERSION

Matt. 26 : 26 ¶ And as they were eating, Je'sus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Ol'ives.

* * * * *

I Cor. 11: 23 For I have received of the Lord that which also I delivered unto you, That the Lord Je'sus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

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Matt. 26 : 26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

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I Cor. 11 : 23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

Additional Passages for Study: Mark 14 : 22-26; Luke 22 : 14-20; Acts 2 : 42; I Cor. 10: 14-21.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 14	The Lord's Supper	Matt. 26 : 20-30.
Tuesday, July 15	The New Covenant	Mark 14 : 22-26.
Wednesday, July 16	In Remembrance of Me	Luke 22 : 7-20.
Thursday, July 17	Bread of Heaven	John 6 : 41-51.
Friday, July 18	Partaking of Christ	John 6 : 52-63.
Saturday, July 19	Communion with Christ	I Cor. 10 : 14-22.
Sunday, July 20	Eating Worthily	I Cor. 11 : 23-34.

WHY CALLED THE LORD'S SUPPER

This sacrament is called the "Lord's" Supper because our Lord instituted it. It is not an ordinary supper to feed the body, but a holy supper to feed the soul. It is called the Lord's "Supper," because our Lord instituted it at an evening meal, the passover supper of the Old Covenant. It was "as they were eating" this passover meal that our Lord took the bread, and "after supper" that he took the cup. For many years it was the custom in the early Church to take the Lord's Supper in connection with a common meal, but because disorders arose and the Lord's Supper was in danger of losing its solemn and holy character, it was separated from the common meal and celebrated much as we do now. It was still called the Lord's Supper, because it began by being a supper.

THE LORD'S SUPPER IN THE MOTHER CHURCH

The first passage in our lesson text is a part of Matthew's story of our Lord's life. It tells us how the Lord's Supper was first begun in Jerusalem. The historian of the early Church, the Antiochian

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physician Luke, tells us that the very first Christians in the mother church at Jerusalem "continued stedfastly . . . in the breaking of bread," and that "breaking bread at home, they took their food with gladness and singleness of heart." The Christians in the mother church celebrated the Lord's Supper more frequently than we do.

THE LORD'S SUPPER IN THE MISSIONARY CHURCH

The Christian Church spread from Jerusalem, and as it spread the Lord's Supper went with it. The second passage in our lesson text shows us that the Lord's Supper was celebrated in one of the earliest churches in Europe, the church in the great metropolis of Corinth. In writing the Christians in Corinth a letter Paul reminds them that when he had been doing the missionary preaching there, which resulted in the organization of the church, he had taught them to celebrate the Lord's Supper. He says that he "delivered" to them, that is, gave them as part of his official instruction, that which he had "received of the Lord" about the circumstances under which the Lord's Supper was instituted, and our Lord's command to continue it. Paul does not mean that Jesus himself had told him what had taken place that night, but that he had received the information from those who held it in trust from the Lord, that is, from Christians in the mother church at Jerusalem.

There can be no question that the Lord's Supper was celebrated in all the early Christian churches, beginning with the mother church. It has been celebrated in the Church through all these centuries, and will continue to be celebrated until the Lord comes again. It is the great feast which unites all Christians of every age and every country into the one Church of Christ.

THE NIGHT OF THE BETRAYAL

The night of the annual feast of the passover had come again. Once more the passover lamb was to be slain and eaten in memory of the redemption of the children of Israel from Egypt. Jesus and the twelve men who had been closest to him and whom he had chosen to carry on his work were eating the passover together in a private room in a friend's house in Jerusalem. It was to be the last real passover feast in all the world, for tomorrow Jesus, the Lamb of God, was to be slain for the sins of the world. It was the night on which one of the Twelve so far fell from all love and honor as to betray his Lord. The passover was a feast of joy, but the Lord's family of disciples was very sad and full of the worst forebodings.

BREAKING BREAD

While they were eating the passover supper together, our Lord took one of the cakes of bread lying on the table, and said a special blessing over it. He then broke it into pieces before their eyes, and gave a piece to each of them. As he did so he said that they were to take the bread and eat it, for it was his body, and it was for them. Then he added that they were to do all this in remembrance of him.

It must have seemed even more mysterious to them than it does to us. What could Jesus mean by saying that the broken bread was his body when he was right there with them in bodily presence? And what could he mean by saying that his body was for them? And how sad it was, and how hard to understand, that they were to do it in memory of him! He was there with them then, but soon he would be gone, and this was to be done for memory's sake, "in remembrance" of him.

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CHRIST WASHING PETER'S FEET

THE CUP

The passover supper went on. After supper our Lord took a cup from the table—one of the cups for use in the passover ritual—and gave thanks over it. Then he handed it to them and told them all to drink from it because the cup—of course, he meant the wine in the cup—was his blood. The blood was the blood of the New Covenant. The New Covenant had as its effect the remission of sins. Then he said again that as often as they drank this cup in the future they were to do it in remembrance of him. Here was more mystery. What could Jesus mean by saying that the wine was his blood? They knew of the Old Covenant between God and man, ratified by the blood of lambs: but what was this New Covenant to be ratified by the blood of Jesus? And now he was

speaking of a time when he would no longer be with them, and there would be this memorial left!

THE FUTURE FEAST

The shadow of approaching death was in the private room where Jesus and his close friends met for the last time. But Jesus looked forward to glorious times in the future. They were eating together for the last time in sorrow now, but the day would come when they should all meet again in the greatest triumph and joy. He said that he would not drink of the fruit of the vine again until he drank it new in the glory of the Father's Kingdom where all things are new. For the joy of this reunion Jesus was willing to endure the cross and despise the shame. We ought never to take the Lord's Supper without thinking of the joy of some day being with him in the heavenly Kingdom.

THEY SING TOGETHER

When the first Lord's Supper was over, they sang a last hymn together. It was probably one or more of the psalms usually sung at the passover supper —the one hundred and thirty-sixth, or any or all of the psalms from the one hundred and fifteenth to the one hundred and eighteenth. Then they left the private room, passed out of the friendly house, through the streets of the feasting city, to the Mount of Olives where they had often been together in the night hours.

THE MEANING OF THE LORD'S SUPPER

We can understand what the Lord's Supper means much better than the disciples could understand on that first night. Since then our Lord has died on the cross, and we know what his death accomplished.

The Lord's Supper represents our Lord's death for us, and our receiving the benefits of his death. And by faith we really receive Christ and all his benefits when we take the Supper.

A REPRESENTATION OF THE LORD'S DEATH

Paul tells the Galatian Christians that when he was there he placarded Jesus Christ crucified before their eyes. He preached the death of Jesus so vividly and so powerfully that it was just like placarding it before them. The Lord's Supper is just such a vivid placarding of the Lord's death.

Jesus said that the broken bread was his body. He could not have meant that it was actually his body because he was there before them in the body. He meant that it represented his body, or was connected with it in some way. The broken bread represents the body of Jesus broken on the cross. He said that the cup was his blood, in the same sense that the bread was his body. The cup represents the blood of Jesus shed on the cross. The bread and the cup together show right before our eyes the death of our Lord.

OUR LORD'S DEATH FOR US

Jesus died for us. This is represented in the Lord's Supper, too. Our Lord gave the broken bread to his disciples, and said that it was for them. He gave the cup to his disciples and said that his blood was poured out for many unto remission of sins. Just as the bread and the cup are for us, so the Lord's death is for us.

WE RECEIVE CHRIST

Our Lord told the disciples to take the bread and eat it. He also told them to take the cup and drink it. They received the bread and the cup, and that means that they received Christ himself and the benefits of his death.

SPIRITUAL FOOD

There is very little nourishment for the body in the bread and the cup. They are not meant to nourish the body. They are spiritual food. The fact that there is spiritual food to be eaten along with this natural food makes the Lord's Supper a sacrament. There is more to it than you can see with your eyes. Faith takes hold of that which is invisible. You see with your eyes a representation of the Lord's death. By faith the Lord's death is brought home to you. When the bread and the cup are given to you it is a sign that the Lord gave himself in death for you. Faith receives the gift. When you eat and drink the bread and the cup, you receive Christ and all the benefits of the New Covenant by faith. It is faith that lays hold of the invisible spiritual reality which is connected with the visible bread and cup. The Lord's Supper is nothing without faith.

There is the most nourishing food and drink for the soul in the sacrament. There is assurance that God the Father loved us so that he gave his only begotten Son to die for us: the bread and the cup speak of the Lord's death more powerfully than words. There is peace of conscience when we realize that Christ died so that all our sins from the first to the last, from the least to the greatest, might be forgiven. There is such a joy as no one will ever know but those who believe in Christ and live in communion with him. This sacrament brings us into the very closest communion. Food makes us grow. So the spiritual food of this sacrament helps those who already believe in Christ to grow in strength to resist temptations, in faith, in love, and in obedience.

THE LORD'S SUPPER A SIGN

We have been showing how the Lord's Supper is a sign of the Lord's death for us and our receiving the benefits of it. It gives us something that we can see and feel and taste. All the senses of our body are awakened and the Holy Spirit uses them to awaken our hearts to more faith in Christ crucified. Just eating the bread and drinking the cup will not save us. Only faith in Christ who died will do that. But the bread and the cup are the

signs of his death which the Lord gave his disciples the night before he died, and which he expects us to use until he comes again to communicate to us what he did and does for us.

THE LORD'S SUPPER A SEAL

An old writer says that a pennyworth of wax is a small thing and of very little value. But suppose that the wax is heated and dropped on a deed, and that the seal of a great inheritance is pressed on it. Then it becomes of very great value. Our Lord gave us the Lord's Supper as a seal. We receive in the Lord's Supper nothing which we do not receive by faith in his Word, but we receive it sealed with the seal of a great inheritance. Another old writer says, "By the sacrament my faith is nourished . . . and so, when I had but a little grip of Christ before, as it were betwixt my finger and my thumb, now I get him in my whole hand."

THE LORD'S SUPPER A BADGE

No one who does not believe in Christ is ever invited or would ever want to sit at the Lord's Table. Anyone who does it says to the world by that very act that he does believe in Christ, that he takes Christ and Christ alone for his Saviour, and that he wishes to be known as one who belongs to Christ. More than that, when Christians sit together around the Lord's Table, they proclaim the Lord's death. They represent the Lord's death before the eyes of any present who do not believe in Christ. Perhaps when they see us putting on our badge of faith in Christ and being true to it every day, they will come to believe in Christ, too.

THE LORD'S SUPPER A BOND

The word "sacrament" comes from a Latin word which originally meant "the military oath which a Roman recruit took on entering the army." It was an oath of allegiance to his commander or to his emperor. Baptism is a solemn engagement which we enter into once for all. In the Lord's Supper we again and again renew our oath of allegiance to our King. Every time we take the Lord's Supper we renew our vows with the signs of what the Lord has done for us before our eyes, and in our hands, and in our mouths. Every time we come to the Lord's Table to take the oath of allegiance again we must look into our hearts to see if we repent of all the times we have broken our engagements. We must examine ourselves to see whether we really love the Lord who has shown so great love in dying for us. We must see whether we sincerely desire and whether we will earnestly strive to do better, with our Lord's help.

THE LESSON'S WORDS AND PHRASES

Matt. 26:27. Drink ye all of it. All of you drink of it.

I Cor. 11:23. I received of the Lord. Not directly from the lips of the Lord, but from those who had the information in trust from the Lord.

FOR INTERMEDIATE PUPILS

1. Why is the sacrament we study to-day called "the Lord's Supper"?
2. When was the Lord's Supper instituted? Of what feast does it take the place?
3. What did Jesus do and say when he instituted the Lord's Supper?
4. What is the meaning of what he said and did?
5. What is the meaning of the acts which we perform in receiving the Lord's Supper?
6. How ought we to feel when we take the Lord's Supper?
7. In what sense is the Lord's Supper a sign, a seal, a badge, and a bond?

The Intermediate Catechism

Q. 39. How should we come to the Lord's Supper?

A. We should come to the Lord's Supper with true sorrow for our sin, with glad assurance of God's forgiveness in Jesus Christ, and with confidence that he will give us new strength to serve him.

FOR SENIOR STUDENTS

1. Prove that the first Christian church celebrated the Lord's Supper. Prove that an early missionary church celebrated it.
2. What is the significance of the fact that our Lord instituted this sacrament on passover night?
3. How is the Lord's death represented in the sacrament?
4. How is our receiving the benefits of the Lord's death represented?
5. Why is faith necessary in taking the sacrament?
6. How does the Lord's Supper feed our souls?
7. What are the advantages of having something we can see as a sign and seal of something we cannot see? What are the advantages of renewing our oath of allegiance?

The Shorter Catechism

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Catechism and the Lesson

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

CHRISTIAN FELLOWSHIP

The Golden Text—"If we walk in the light, as he is in the light, we have fellowship one with another." —I John 1 : 7.

TEXT OF LESSON, PHIL. 4 : 10-20

For entire lesson, see Acts 2: 42, 46, 47; Phil. 4: 10-20.

COMMON VERSION

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Phi-lip'pians know also, that in the beginning of the gospel, when I departed from Mac-e-do'ni-a, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thes-sa-lo-ni'ca ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of E-paph-ro-di'tus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Je'sus.

20 Now unto God and our Father *be* glory for ever and ever. A'men.

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10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me. 14 Howbeit ye did well that ye had fellowship with my affliction. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessalonica ye sent once and again unto my need. 17 Not that I seek for the gift; but I seek for the fruit that increaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus. 20 Now unto our God and Father *be* the glory for ever and ever. Amen.

Additional Passages for Study: Ps. 133 : 1-3; Mal. 3 : 16; John 17 : 20, 21; Rom. 12: 15, 16; I Cor. 12 : 12, 13; Phil. 1 : 3-8; Heb. 10 : 24, 25; I John 4 : 7-13.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 21	One with Christ	John 17 : 1-11.
Tuesday, July 22	Christian Fellowship	Phil. 4 : 10-20.
Wednesday, July 23	Dwelling Together in Unity	Psalm 133.
Thursday, July 24	Ministering to the Brethren	Acts 11 : 27-30.
Friday, July 25	Slave and Brother Beloved	Philem. 8-20.
Saturday, July 26	Forbearance and Helpfulness	Gal. 6 : 1-10.
Sunday, July 27	Love in Deed and in Truth	I John 3 : 13-24.

WHAT MADE THEM FRIENDS?

A Jew who had been a rabbi, an Asiatic widow well-established in the garment trade in a European city, a Greek slave girl who had been rescued from a living death, and a Roman prison warden were all the best of friends. How do you suppose that happened? It was in this way.

The Asiatic widow crossed the Ægæan Sea and set herself up as a dealer in the purple-dyed cloths for which her home town, Thyatira, was noted. She

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knew nothing about the Jew who had been a rabbi or the Roman prison warden, and she cared nothing about the slave girl. She saw the slave girl sometimes when she was on her way to the place of prayer, for this purple-dealer, though she was a Gentile, believed in the religion of the Jews, and went regularly to the Jewish place of worship by the side of the river Gangites. The slave girl had not a friend in all the world. She belonged to some cruel and unscrupulous men who were making money out of her mental distress. The poor girl was diseased in her mind; she was a ventriloquist and a fortune-teller. Her life was the hardest and the unhappiest you can imagine, and no one cared at all.

The Roman prison warden was no better and no worse than most Roman prison wardens. He had seen so much suffering that he had grown callous to it. Sometimes men who had been horribly beaten were thrown into the darkest, foulest cells of his prison, and he never bothered to give them any attention. He let them stay there hour after hour, chained in uncomfortable positions, while the welts on their backs stiffened, and they grew faint with pain, and it did not disturb his rest in the least. The prison warden did not know the dealer in purple, and he certainly would not have had anything to do with the slave girl. And he had not yet met the Jew who had been a rabbi.

Can you imagine anything more unlikely than that these four people should be the best of friends?

THE EX-RABBI'S STORY

The Jew who had been a rabbi told them a story of something that had happened in the homeland of his people, and God opened the hearts of the purple-dealer, and the slave girl, and the prison warden to the story, and that made them all the fastest of friends. The ex-rabbi had been born and brought up in Cilicia. His family was cultured and rich. But they would have nothing to do with him now that he was traveling all over, telling a story which they did not believe. When the ex-rabbi came into the city where the purple dealer, the slave girl, and the prison warden were, he had no money. It was his custom to work as a journeyman tentmaker wherever he went, and support himself that way. But when he had told the story of Jesus and his love to the purple-dealer she asked him and his traveling companions to come and stay at her house. And when he had told it to the slave girl, she became right in her mind. And when he told it to the Roman prison warden, the prison warden washed the stiff welts on Paul's back with soothing lotions and hurried to get him something to eat. And the next time there was a meeting of those who believed the story of Jesus and his love, the purple-dealer and her household, and the slave girl, and the prison warden and his household were all there, and they became better friends than if they had been born and raised together. An Asiatic widow, a Greek slave girl, a Roman prison warden, and all sorts and conditions of other people in the city of Philippi, most of whom had not known one another before, and if they had known one another had not cared particularly for one another, came to be such friends that they would do anything in the world for one another, even to dying for one another. And that was because they were Christians together. It was nothing else in the world but Paul's story of the love of God in Christ which made them friends.

THE EX-RABBI LEAVES HIS FRIENDS

Paul had to leave his new-made friends in Philippi. He had known them only a short time, but he loved them better than he loved himself, and they loved him because he had brought the story of Jesus to them. He went from Philippi to a near-by city, but his friends in the church at Philippi did not forget him. They knew that he had to work very hard at his preaching, and then work very hard at his trade besides; several times they sent him a little money so that he could give more time to telling other people the story which had made them friends. V. 15. Paul was very sensitive about taking money from anyone. He was very much afraid that people would misinterpret his motive in taking money. But the Christians in Philippi were such good friends of his that he made an exception in their case. V. 16. And when Paul went on from Thessalonica to Corinth, they helped him again.

TEN YEARS PASS

Ten years passed. Paul was a prisoner at Rome, awaiting trial before the Emperor Nero. But his friends at Philippi had not forgotten him. They wanted to send him something to make him more comfortable, and to assure him that they still cared for him. So they sent one of the church members whose name was Epaphroditus all the way from Phillipi to Rome with a gift for Paul. It warmed Paul's heart to know that his old friends still remembered him, and when Epaphroditus was ready to go home, Paul wrote a letter of thanks to the church of his friends, and that is the letter which we have in our New Testament called "The Epistle of Paul to the Philippians."

ALL CHRISTIANS ARE FRIENDS

Every Christian is a friend to every other Christian. You may be old and another Christian may be young: the difference in age cannot keep you from being friends. You may be rich and another Christian may be poor: you will be friends just the same. You may be white and another Christian may be black, but you will be better friends with a black Christian than you could ever be with a white heathen. You may have all your wits about you and another Christian may not be so bright, but you will be fast friends. Differences of age, or sex, or condition make no difference with Christians.

Remember: an ex-rabbi, an Asiatic widow, a Greek slave girl, and a Roman prison warden were more than brothers and sisters. They could not help being friends. They all believed in Jesus. Jesus said: "Ye are my friends, if ye do the things which I command you . . . These things I command you, that ye may love one another." Being friends of Jesus makes us friends of all his friends. This is what is called in the lesson topic "Christian Fellowship."

THOUGHTFULNESS

The Asiatic widow and the Greek slave girl and the Roman prison warden and the other Christians in Philippi had plenty of trouble of their own after Paul left them. But that did not make them forget Paul who had brought the news which made them all so happy together. And ten years did not make them forget, either. Instead of thinking so much of their own troubles, they thought of their friend's troubles.

People naturally think of themselves first; but Christians think of others first. Christ thought of them before he thought of himself, and a Christian's aim in life is to follow the example of Christ in everything. People naturally think that taking care of themselves first will make them the happiest; but Christians who are always thinking of others before they think of themselves know that they have found the best and happiest way of living. Which do you suppose would make Paul's friends in Philippi happier—spending the money they had on themselves or sending Epaphroditus off to Rome with a present for Paul?

TRUST

Christians trust one another so much that they know that their reputations are safe in one another's hands. Paul was very jealous of his reputation. That was not because he was proud of himself but because he was proud of the gospel. He knew that if anyone could say anything against him, it would be counted against the gospel. It is a fine thing to be so jealous of the reputation of the gospel that you will not do the least thing that any one can question. Paul would not let anyone who could possibly misunderstand make him any presents. He was afraid that some one might think that the gospel could be bought and sold, and that he was preaching it just to make a living. But there was such good Christian fellowship between himself and the Christians at Philippi that he was glad to take their gifts. He knew that his reputation was safe in their hands, and the reputation of the gospel, too.

One Christian's reputation ought to be absolutely safe in the hands of every other Christian. Of course, no true Christian will think evil, much less speak evil, about anyone, and still less rejoice in the disasters that come upon anyone as the result of their evil courses. How much less will any Christian think evil or speak evil of any other Christian! You may be sure that no other Christian will take the worst meaning out of anything you say, or fail to give you the advantage of the doubt, or misinterpret your actions. And other Christians will be sure of the same about you, if you are a Christian.

APPRECIATION

This letter of Paul's is a thank-you letter. The gift which the Philippian Christians had sent him made him happy. It was not so much the value of the gift itself, as the feeling that prompted the gift. Paul says that he has learned to be content without things, but he is delighted that they sympathize with him in his troubles and want to help. Vs. 12-14. And he wants to thank them.

Christians always appreciate what other Christians do for them. They do not merely say "thank you"—and how many people forget even that—but they mean thank you, and they act thank you. It is a fine mark of courtesy never to forget to be grateful. And Christians never do, because their hearts are full of gratitude to Christ for what he has done for them. Christ has done the same for all other Christians, and that binds them together in the fellowship of appreciation.

GOD'S PLEASURE

Paul says that the gift which Epaphroditus brought him from his friends in Philippi not only pleased him, but it pleased God. Paul said that it was like incense to God. Nothing pleases God more than to see the best of feeling among those for whom Christ died.

Is God pleased with the church to which you belong? Is there the same sort of feeling between your church and your minister as there was between the church at Philippi and its old minister? Is everyone in your church more thoughtful of the happiness of the other people in the church than of his own? Can everyone in the church trust his reputation to anyone else without the slightest misgiving? Are the Christians in your church always thanking one another for kindnesses, and always praising one another for good work? Does everyone in your church always remember that belonging to Christ is a stronger bond, stronger by far, than belonging to any family, or any race, or any sect, or any organization, or any earthly association? Probably you will have to answer these questions in the negative. When you have answered them in the negative about your church as a whole, ask yourself the same questions. Perhaps answering about yourself, and thinking why you have to answer as you do, will help you to understand why your church comes short of the New Testament ideal of Christian fellowship.

THE LESSON'S WORDS AND PHRASES

10. At length. They had made him no gift since the occasion mentioned in v. 15. But it was only because they did not have the opportunity.

11. Not that I speak. Paul wants them to understand that he is not complaining because he has needed anything.

14. Howbeit. It was commendable of them to want to help him.

15. In the beginning of the gospel. When the gospel was first preached. **When I departed from Macedonia.** Read II Cor. 11 : 8, 9.

FOR INTERMEDIATE PUPILS

1. What four people became friends through the gospel in Philippi?
2. What did Paul's friends in Philippi do for him soon after he had to leave? What did they do for him ten years later?
3. Why are all Christians friends of one another?
4. What part does thoughtfulness play in friendship?
5. Ought friends to trust one another?
6. How can we show our appreciation of what our friends do for us?
7. Do you think that God is pleased with the way you treat your friends?

The Intermediate Catechism

Q. 40. What is prayer?

A. Prayer is communion with God in the name of Jesus Christ, in which we tell God of our love to him, our sorrow for our sins, our thankfulness for his gifts and our desires for ourselves and others.

FOR SENIOR STUDENTS

1. Illustrate the power of the gospel to break down the barriers of age, race, and religion from what happened at Philippi.
2. Explain the power of the gospel to break down the strongest human prejudices.
3. How did the Christians in Philippi have fellowship with Paul after he had founded the church there?
4. How did this fellowship involve thoughtfulness, mutual trust, and appreciation?
5. What spirit in a church is pleasing to God? Can a church prosper without this spirit?
6. If there is little Christian fellowship of this practical kind in a church, how may the situation be improved?
7. On what basis do you choose your friends?

The Shorter Catechism

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Lesson V (XVIII)—CHRISTIAN WORSHIP

The Golden Text—"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4 : 24.

TEXT OF LESSON, JOHN 4 : 1-10, 19-24

For entire lesson, see Matt. 6: 5, 6; John 4: 1-10, 19-24; Heb. 10: 19-25; Rev. 7: 9-13.

COMMON VERSION

1 When therefore the Lord knew how the Phar'isees had heard that Je'sus made and baptized more disciples than John,

2 (Though Je'sus himself baptized not, but his disciples,)

3 He left Ju-dæ'a, and departed again into Gal'i-lee.

4 And he must needs go through Sa-ma'ri-a.

5 Then cometh he to a city of Sa-ma'ri-a, which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with *his* journey sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Sa-ma'ri-a unto him,

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1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judæa, and departed again into Galilee. 4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of

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How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans.

10 Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

* * * * *

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

* * * * *

19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God is a Spirit: and they that worship him must worship in spirit and truth.

Additional Passages for Study: Ex. 34 : 5-8; II Chron. 29 : 29, 30; Psalms 84, 122; Matt. 4 : 10.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 28	Longing for God's House	Psalm 84.
Tuesday, July 29	Preparation for Worship	John 4 : 1-15.
Wednesday, July 30	Christian Worship	John 4 : 19-26.
Thursday, July 31	Intelligent Worship	I Cor. 14 : 10-19.
Friday, August 1	Drawing Nigh to God	Heb. 10 : 19-25.
Saturday, August 2	Removing the Obstacles	Matt. 18 : 15-20.
Sunday, August 3	Joyous Worship	Psalm 122.

IF YOU HAD BEEN A JEW

If you had been a Jew of Palestine in the first century A.D. you would have been brought up with a strong prejudice against the Samaritans. If you had lived in Galilee, they would have been living just south of you. If you had lived in Judea, they would have been living right north of you. If you had wanted to go from Judea to Galilee by the shortest route, you would have had to pass through Samaria. You would have been very careful not to have anything to do with the Samaritans, and they would have been just as careful not to have had anything to do with you.

MIXED BLOOD

The Samaritans were a people of mixed blood. When Sargon, king of Assyria, conquered northern Palestine in the eighth century B.C. he deported thousands of the native Israelites. He imported thousands of conquered Syrians, Babylonians, and Arabians in their places. There were intermarriages between these imported heathen and the Israelites left in the country. Then there were other deportations and importations, until there grew up a race of mixed blood. These were the Samaritans.

MIXED RELIGION

When the first importation of heathen settled in Palestine they were terrorized by the wild beasts which had gotten the run of the country during wartime. They thought that "the god of the land" was causing the trouble, and that they had better find out how to propitiate him. So they sent a petition to the Assyrian court for an Israelitish priest. He came and taught them the religion of Jehovah, but was unable to persuade them to give up their own idolatries. They did, however, begin to worship Jehovah, too. As time went on, the Samaritans more and more gave up their heathenism, until in the first century A.D. there was not so very much difference between their beliefs and those of some of the Jews. The Samaritans believed in the coming of the Messiah, but they accepted only the first five books of the Old Testament. And still the ancient prejudice against them as heathenish heretics lived on.

THE TEMPLE VS. MOUNT GERIZIM

When the Jews of the Southern Kingdom returned from the Captivity, the Samaritans offered to help to rebuild the Temple at Jerusalem. The offer was curtly refused. The Samaritans then made all the trouble they could for the Jews, and built a temple for themselves on Mount Gerizim in their own country. This temple was not standing in our Lord's day, but the Samaritans still carried on their worship on the summit of the mountain where their temple had stood. The religious feud between the Jews and the Samaritans centered around the place of worship. The Jews maintained that God could be acceptably worshiped only in the Temple at Jerusalem. The Samaritans were of a different opinion. This opinion is well illustrated by an ancient story. A Jewish rabbi was passing by Mount Gerizim on his way to worship at Jerusalem. A Samaritan asked him where he was going. He said that he was going to pray in the Temple. The Samaritan cried, "Were it not better for thee to pray in this holy mountain than in that cursed house?"

JESUS PASSES THROUGH SAMARIA

The jealousy of the Pharisees made it seem advisable for Jesus to shift the scene of his labors from Judea to Galilee. In doing so he passed through Samaria. On the way he came to a little Samaritan town on the slope of Mount Ebal, across the valley from Mount Gerizim. He did not go into the town himself, but his disciples went in to buy food, probably eggs or fruit which could be bought from Samaritans without danger of defilement. While they were gone, Jesus sat down on the curb of Jacob's ancient well, or spring, which was one of the principal water supplies of the vicinity, and famous in the history of the Jews. He was very tired. While he was sitting there, resting and waiting, a poor Samaritan woman came out to get some water from the well.

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JESUS AND THE WOMAN OF SAMARIA

THE CONVERSATION

She saw Jesus sitting on the curb, but took him for an ordinary Jewish traveler who would have nothing to do with her because she was a Samaritan woman. She was very much surprised when Jesus opened a conversation with her by asking her for a drink. When she expressed her surprise, Jesus answered that if she had known what God was willing to give to men, and who it was that had asked a favor of her, she would have asked a much greater favor of him, and would have received it without any question.

Jesus was seeking a way into her heart by his unexpected request for a drink of water. He wanted to give her something which would satisfy the needs of her heart as water satisfies the needs of a thirsty body. When the conversation had gone on a little, it dawned on the poor Samaritan woman that she was talking with a prophet who could tell her at first hand about God. If that was so, he could settle the old question in dispute between the Jews and the Samaritans, that is, whether God was to be worshiped on Mount Gerizim, to which she pointed as she spoke, or in Jerusalem.

TRUE WORSHIP

Jesus did not answer her question directly. He saw that she was beginning to trust him, and he told her very impressively that a great change was coming over religion. He said that the hour would soon come when neither the Temple at Jerusalem nor the shrine on Mount Gerizim would be the authorized place for worship. God was the Father, and could be worshiped wherever his children were. The Samaritans could not truly worship God, because they did not know him as he really is. The Jews, on the other hand, did know God as he had revealed himself in their history and as he had promised to reveal himself further in the mission of the Messiah. But the time was coming when these differences would all pass away. Indeed with

the presence of Jesus himself in the world, the new hour for religion had already struck. The day was already dawning when those who really worshiped the Father would do it "in spirit and truth." It was this sort of worshipers that the Father himself desires.

"IN SPIRIT AND IN TRUTH"

"God is a Spirit: and they that worship him must worship him in spirit and in truth." There must be both spirit and truth in worship. They cannot be separated. You cannot worship God in spirit and not in truth: neither can you worship God in truth and not in spirit. Worship must be both in spirit and truth.

God is Spirit. Man is a spirit. In true worship the spirit in man holds communion with God. It is something like what we call sympathy between people. Two people cannot be true friends unless there is sympathy between them. They may go through the forms of friendship—they may talk to each other, and be with each other a great deal, and give each other presents, and all that sort of thing. But true friendship is not in these forms: it is in the spirit. So there never can be any real worship unless there is this sympathy between them, man and God, and the spirit in man meets God in communion. No matter how many forms and ceremonies are gone through, there is no worship unless the spirit of communion is there. The Jews had made this fatal mistake: they went through the forms of worship, but they did not have the spirit of it.

But there cannot be any true communion between God and man unless man understands the truth about God. If a man has wrong ideas about God, he will try to hold communion with a God who does not really exist. Suppose you try to make friends with a person about whom you have entirely wrong ideas. You misunderstand how he thinks and feels; his moral aims and purposes seem different to you from what they really are. All your attempts to talk to him or to understand what he says or wants or proposes will be futile. There cannot be any true worship unless the worshiper understands the character of the God with whom he attempts to enter into communion. The Samaritans had false ideas of God, and so their worship was false.

A true worshiper will have true ideas of God, and he will worship the true God in spirit.

OUR WORSHIP

We have, or ought to have, true ideas about God. Jesus came to show us the Father. If any of us have wrong ideas about God, ideas which will make our worship false, it is because we have not let Jesus teach us about the Father. Jesus also makes it possible for us to worship the Father in spirit. He reconciles us to God so that there may be sympathy between us and God. He bears the guilt of our sins and cures the badness of our hearts: and it is guilt and badness which make our communion with God impossible. If we will trust Jesus, both for the spirit and the truth of our worship, we will be true worshipers such as the Father seeks to have worship him. We must always remember that two things are fatal to true worship: (1) False ideas about God; (2) Going through the form of worship without having the spirit of it.

PUBLIC WORSHIP

From the very earliest times Christians have worshiped in groups, or companies. Such meetings we call "meetings for public worship," or simply "public worship." In the course of time there has come to be certain well-recognized order in public worship. Some churches have more or less important variations from this order, but the main elements are the same. Let us take the main items of our familiar order of worship and see how they are designed to help us to worship God in spirit and truth.

THE DOXOLOGY

Most meetings for public worship with which we are familiar begin with the Doxology or some similar hymn of praise. What true ideas about God are taught by the Doxology which begins, "Praise God from whom all blessings flow"? How will sincerely feeling the sentiments which it expresses help to bring us into communion with God? Could you worship God with the Doxology or any ther opening hymn if you did not think what it meant while you were singing it?

THE INVOCATION

It is customary to follow the Doxology with a prayer of invocation. "To invoke" means "to call upon." This prayer of invocation is intended to express our desire that God will teach us more about himself and enable us to enjoy communion with him in the service which follows.

THE HYMNS

How do hymns help us to form correct ideas of God? How do they enable us to express our feeling of thankfulness and desire? Take some well-known hymn such as "Jesus, Lover of My Soul," a hymn which is well-known because its ideas are so clear and so true and the feelings it expresses so common to true Christians, and go through it verse by verse, making a note of what it teaches and what feelings it expresses. Is there any true worship in singing a hymn if we do not think what it means, and if we do not let the words express our own feelings?

THE PRAYER

What does the very act of prayer teach us about God? What can we learn about God and about our proper attitude to God from the prayers of one who is our leader and guide in spiritual things? How can we make our own a prayer which another puts into words?

THE READING OF THE SCRIPTURE

The great purpose of the Scripture is to teach us how we may glorify and enjoy God. The reading of the Scripture instructs us in the truth. But is it an act of worship on our part unless we listen to it "in spirit"?

THE SERMON

The sermon is the truth of the Scriptures explained and preached. What is our part in making the sermon an aid to true worship? Let the Shorter Catechism help you to answer this question. Do you fulfill the conditions which the Shorter Catechism lays down: (1) "Attend thereunto with diligence, preparation, and prayer"; (2) "receive it with faith and love"; (3) "lay it up in our hearts"; (4) "and practice it in our lives"?

THE OFFERING

Have you never heard the minister say, "Let us now worship God with our offering"? What truths about God will our bringing offerings teach us? In what spirit must we bring our offerings if they are to be a part of true worship?

THE SACRAMENTS

What truth about God is taught by the sacrament of baptism? What truth is taught by the sacrament of the Lord's Supper? Will either of these sacraments benefit us if we do not receive them "in spirit"?

PRIVATE WORSHIP

Jesus taught the woman of Samaria that God was the Father and that the worship of him was not limited to any time or place. We must be careful not to think that we can worship God only in a church. We can worship him at any time and in any place. But we must worship him "in spirit and in truth." We must know him as Jesus has revealed him to us and we must enter into spiritual communion with him. The forms and ceremonies of public worship are designed to help us to worship God, but sometimes our very familiarity with the forms, and our failure to think what they mean make them a hindrance rather than a help. But if we are accustomed to worshiping God in private —particularly by reading the Bible and praying, and by serving him with "every willing act of our lives," we will find it a great help to worship God in the company of others who think and feel as we do.

THE LESSON'S WORDS AND PHRASES

5. Near to the parcel of ground. Read Josh. 24 : 32.

6. Jacob's well. Or, spring. Spring water was called "living water." See v. 10. **It was about the sixth hour.** There is some difficulty in understanding John's method of numbering the hours. The sixth hour is either noon or six o'clock in the evening.

20. This mountain. Mount Gerizim, plainly seen from where they were talking.

FOR INTERMEDIATE PUPILS

1. Why was the Samaritan woman surprised when Jesus spoke to her?
2. Why did Jesus speak to her?
3. What dispute did she want Jesus to settle? How did he settle it?
4. What two things are necessary in order truly to worship God? Are those two things possible to you?
5. Make out an order of service for the morning service in your church and show how each part of the service will help to true worship.
6. Where and when can we worship God? If we worship God in private, is it also necessary for us to go to church? Why?

The Intermediate Catechism

Q. 41. After what manner did Jesus Christ teach us to pray?

A. Jesus Christ taught us to pray after this manner:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6 : 9-13.

FOR SENIOR STUDENTS

1. What was the origin of the Jewish prejudice against the Samaritans?
2. What does v. 21 mean?
3. How did the Jews fall short of true worship? How did the Samaritans fall short?
4. Are we in danger of falling short "in spirit" or "in truth"?
5. Are forms and ceremonies a help or a hindrance to true worship?
6. In your opinion what is the most helpful part of the service for public worship in your church? Why?
7. What is the relative importance of public and private worship in the life of a Christian?

The Shorter Catechism

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Catechism and the Lesson

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

WINNING OTHERS TO CHRIST

The Golden Text—"Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1 : 8.

TEXT OF LESSON, ACTS 16 : 9-15; JAMES 5 : 19, 20

COMMON VERSION

Acts 16 : 9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

* * * * *

James 5:19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

AMERICAN STANDARD BIBLE[1]

Acts 16 : 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

* * * * *

James 5 : 19 My brethren, if any among you err from the truth, and one convert him; 20 let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

Additional Passages for Study: Dan. 12 : 2, 3; John 3 : 1-16; 4 : 4-42; 9 : 35-38; Acts 20 : 17-21; I Cor. 9: 20-22; Philem. 10-14.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 4	Jesus the Soul Winner	John 4 : 35-42.
Tuesday, August 5	The Soul Winner's Commission	Acts 1 : 1-11.
Wednesday, August 6	Winning a Brother	John 1 : 40-51.
Thursday, August 7	Winning Others to Christ	Acts 16 : 9-15.
Friday, August 8	Prayer and Soul-Winning	James 5 : 13-20.
Saturday, August 9	The Word and Soul-Winning	Acts 8 : 26-39.
Sunday, August 10	The Soul Winner's Devotion	Acts 20 : 18-35.

ON ITS WAY TO US

How did the good news reach you? Very probably it was your mother who told you first. Or perhaps it was your father. And then you were told it again and again by others, and every time it was told you there was more news in it than you had understood before, and it seemed still better news. But who told the good news to your mother, and to your father, and to your teachers, and to your pastor, and to your best friends who told you?

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Of course, it was their mothers and fathers and best friends. But who told them? Or, how did the good news come to America? It came to America by sailing ship from Europe. And how did the good news get from Mount Calvary in Syria into Europe? It came by land to Troas, and then by sailing ship past the island of Samothrace, sitting high out of the Ægæan Sea, to the port of Neapolis, and thence to the proud city of Philippi. Paul brought the good news a long step on its way to you when he came to Europe. He was winning you to Christ when he won Lydia. You owe all the peace and happiness of the gospel to Paul and to tens of thousands who have passed the word down to you. The only way in which you can pay that debt—a debt which you owe and they owe to Christ—is by passing the word on to others. And the word which you pass on to another may travel as far as Paul's word has traveled to you.

"COME . . . AND HELP"

Paul heard the cry for help one night while he was sleeping. He was needed over in Macedonia. Every need is a cry for help. If there is anyone whom you know or of whom you have heard who is in need of anything, that need is itself a cry to you for help. Your ears will be full of cries for help if you will only listen. There will be so many of them, and they will be such needy cries, that they will visit you in the night, and wake you out of your sleep. Stop, now, and listen.

"STRAIGHTWAY"

If you are a Christian you will not fail to do the best you can to help anyone and everyone whose need cries out to you. No Christian can ever turn a deaf ear to any need. When you hear the cry of the need, as Paul did, you will "straightway" endeavor to go to the rescue. You will not say that some one else can do it better than you can. You will not say that you have something else which you would rather do. If you are a Christian you would rather help some one in need than do anything else. The Christian "straightway" goes to help.

"TO PREACH THE GOSPEL"

Paul heard a cry for help. He concluded that God had called him to preach the gospel. He thought that if anyone was in need, the gospel would meet that need. A call for help was a call for the gospel. If anyone is in need it is a call for you to tell him the story of God's love for him. If he is bad, he needs the story of Jesus. If he is unhappy or sad, that is the story for him. If he is worried, or discouraged, or careless, tell him the "old, old story." No matter what his need is, nothing will ever satisfy him but that wonderful story. The story of Jesus is good news to everyone who is in need. But it must be told to everyone in all the world, and that is your business and the business of every Christian.

A MODERN MACEDONIAN

QUALIFIED TO TELL THE STORY

There is something which can be read between the lines of the lesson text. Paul and his companions were qualified to tell the story of Jesus. There are two qualifications which are necessary.

To tell the story of Jesus so that it will help anyone else, you must believe it with all your heart. It must seem to you the best news in all the world, and telling it to some one else must seem the greatest chance that anyone could have. You know how eager anyone is to tell good news that is true. If you hear the good news of a great victory in war time, or of great good fortune in war time or peace time, and you believe that the good news is true, you want the happiness of telling others who will enjoy it as much as you do. It is just the same with those who believe this best of all news. They are happy to tell it because it is good news and they believe it.

There is another qualification which is necessary for everyone who tells the story of Jesus. He must show by his life what Jesus can do for those who trust him. He must show that some of his badness is cured, and that he wishes from the bottom of his heart that all his badness were cured. He must be happier than others who do not know or do not believe the story. He must be free from anxious worry, and cheerful under discouragement.

He must always be kind. In short, he must show that the aim of his life is to please his Lord in every thought and desire of his heart as well as in every word and action. Of course he will fail sometimes—indeed, he will fail very, very often—but everyone must be able to see that he is trying with all his heart, and that Jesus has made a great change in him.

"A PLACE OF PRAYER"

When the Sabbath Day came, Paul and his companions went to the place of prayer by the riverside. It was a Jewish place of prayer, and Paul knew that he would find there not only Jews but also Gentiles who already knew of God's promise to send a Messiah and Saviour, and he could tell them that Jesus was that promised One.

One of the very best things you can do when you are trying to get people to understand about Jesus and to trust him is to persuade them to go with you to Sunday school and church. The teaching and preaching of God's message to men is one of the most effective ways of convincing those who do not trust Jesus that they need him, and of turning their hearts to him. And many a time the words of a hymn or of a prayer, or the friendliness of the Christians in the Sunday school or the church, will tell the story of Jesus in a way which you have not been able to do.

You may have to bring those whom you are trying to help very often to Sunday school and church. You may have to do it month after month, and even year after year. Perhaps they will not come unless you go for them, and keep going for them. It may be a great deal of trouble, and you may be tempted to give up in discouragement. But if Jesus has done more than you can tell for you, you will be glad to go to any trouble for his sake, and you will be very happy when the Lord "opens the heart" of those whom you are trying to help.

"WHOSE HEART THE LORD OPENED"

When Paul was preaching in Philippi he had for one of his companions a Greek physician named Luke. It is this same physician who writes the account of what happened. He has the story straight. He says that it was the Lord who opened Lydia's heart. She listened attentively to Paul's teaching. But it was the Lord who opened her heart. Paul could only tell the story: it was the Lord alone who could open the heart.

That is one thing which we must never, never forget in our endeavors to win others for Christ. It is the Lord alone who can open their hearts to take heed to what we say. Neither preaching nor teaching nor pleading will accomplish anything unless the Lord opens the heart. Soul-winning is really done by prayer. You can never hope to win anyone for Christ if you do not pray, and keep on praying, that the Lord will do what he alone can do. Do not be discouraged if your prayers are not immediately answered. Undiscouraged prayer is prevailing prayer. These are the most important words in our whole lesson—"whose heart the Lord opened to give heed unto the things which were spoken by Paul." If you fail in prayer that the Lord will open hearts, you will without a doubt fail in soul-winning.

"AND HER HOUSEHOLD"

When the Lord opened Lydia's heart, he used her to open the hearts of all her household. Perhaps she had children. Certainly, being a business woman with a rather large establishment, she had a number of those who were dependent on her. Our telling the story of Jesus and our prayers never stop with one person. Very often to win one person in a household is to win the whole household. And who can tell how many can be won by a whole household? There is no way in which we can become so influential as by winning one person to Christ. The influence multiplies through the years until the Lord comes.

"COME INTO MY HOUSE"

What friends that soul-winning makes! There can scarcely be any stronger bond than that which exists between the person who has told the story of Jesus, with prayer in his heart, and the person who has heard it for the first time from his lips, and believed it. There is joy among the angels in heaven over one sinner that repents, but that joy is scarcely greater or more heavenly than the joy in the human heart which has prevailed by telling the story and by prayer. No friends are better friends, with more mutual sympathy and understanding and love than Christian friends. And the best sort of Christian friendships is that sort which existed between Paul who spoke the words and Lydia "whose heart the Lord opened." How many, many times such friendships have been the firmest in all the world. Such friends not only go into each other's houses, but into each other's hearts. And such friendships do not end with this world. They will bless and brighten heaven.

WANDERERS

The passage from the Epistle of James, the Lord's brother, tells us something about the condition of those who have not heard or who have not believed the story of Jesus and his love. They are wanderers. They have strayed from the path. They have lost their way. They are going farther and farther from God. And as they go, they are like John Bunyan's Christian before he came to the cross, burdened with a multitude of sins. They are dying as they go along the broad way which leads to destruction. Their sins are killing them, and will at last kill them forever.

"SAVE A SOUL FROM DEATH"

If you turn anyone out of this broad way that leads to destruction you save a soul from death. How wonderful it seems to have the chance to rescue some wounded soldier from sure death in No Man's Land; to carry him back in our arms to life and health! How much more wonderful it is to rescue some one who is wounded to death in his heart and mind and conscience, and by our teaching

and by our prayers bring him back to life! That chance is yours.

"COVER A MULTITUDE OF SINS"

All sins are uncovered in the eyes of God. How terrible the hearts of the wanderers must look in the eyes of God! How terrible sin seems to us when it is really uncovered before our eyes, and we can see it in all its horror! Have you never felt the loathsomeness of your own sin or the sin of others? You have wanted above everything else that there might be some way of covering it up, hiding it forever out of sight, blotting it out eternally. There is such a way. Sin may be covered up, hidden out of sight of God and man, blotted out. This can be done, and it can be done only by Jesus, "the Lamb of God, that taketh away the sin of the world." There is no greater thing that you can do in all the world than to bring some one's multitude of sins under cover of Jesus! Yes, there is a greater thing than to bring one wanderer under cover of Jesus, and that is to bring another, and another, and another, to the praise and glory of your Saviour.

THE LESSON'S WORDS AND PHRASES

Acts 16:12. A Roman colony. Philippi had been made a Roman colony by Octavius in honor of the victory over Brutus and Cassius. A colony was "a miniature likeness of the great Roman people." This was high honor for a provincial city.

13. A place of prayer. Probably there was not a large enough settlement of Jews in Philippi to support a synagogue, but there was "a place of prayer."

14. One that worshipped God. That is, a Gentile who was a convert to the Jewish religion.

FOR INTERMEDIATE PUPILS

1. If you have never told anyone the story of Jesus, what reason can you give for your failure?
2. How does Paul's example in this lesson make your reasons seem foolish and even wicked?
3. What are the two necessary qualifications of soul-winners?
4. If you are not very successful in speaking to people about Jesus, what suggestion is there for you in v. 13?
5. What is the most important thing for us to do in soul-winning? Answer from v. 14.
6. Which is greater: to save a body from death or to save a soul from death?

The Intermediate Catechism

Q. 42. How did Jesus Christ encourage us to pray?

A. Jesus Christ encouraged us to pray by his promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15 : 7.

Q. 43. How does God answer our prayers?

A. God answers our prayers, not always as we expect, but as is best for us and for his kingdom.

FOR SENIOR STUDENTS

1. What great foreign-missionary enterprise is undertaken in this lesson? Why? Do any similar calls come to us?
2. What can you learn from a comparison of the words Paul heard in his vision and the conclusion he drew? V. 10.
3. What is the best proof to others that you believe in Jesus?
4. How can the Sunday school and the church help you in your efforts to win others?
5. What part does prayer play in soul-winning?
6. What is the necessity for soul-winning? Answer from James.
7. Why are Christians who do not try to win souls ungrateful? Can you be a Christian and not try to obey Christ?

The Shorter Catechism

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Lesson VII (XX)—CHRISTIAN MISSIONS

The Golden Text—"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

TEXT OF LESSON, ACTS 1:8; 14:8-20

For entire lesson, see Acts 1: 8; chs. 13, 14.

COMMON VERSION

Acts 1 : 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-dæ'a, and in Sa-ma'ri-a, and unto the uttermost part of the earth.

AMERICAN STANDARD BIBLE[1]

Acts 1 : 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

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Ch. 14: 8 ¶ And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc-a-o'ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer-cu'ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Bar'na-bas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'na-bas to Der'be.

Ch. 14 : 8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 11	The Great Commission	Matt. 28 : 16-20.
Tuesday, August 12	Beginning at Jerusalem	Acts 2 : 36-47.
Wednesday, August 13	And in All Judea	Acts 9 : 31-43.
Thursday, August 14	And in Samaria	Acts 8 : 14-25.
Friday, August 15	Unto the Uttermost Part	Acts 13 : 1-12.
Saturday, August 16	Christian Missions in Action	Acts 14 : 8-20
Sunday, August 17	The Nations Before the Throne	Rev. 7 : 9-17.

THE MISSIONARIES IN THE BACKWOODS

The two missionaries traveled many miles to a rustic town in the hill country. It lay on a little hill, and about its foot, in a green valley surrounded by low hills. It was off the main line of travel, in the backwoods. The people spoke a barbarous up-country language, though most of them could understand Greek.

There was a temple outside the town walls. It was called the Temple of Zeus-before-the-city. There was a story which everyone knew to the effect that once upon a time the gods Jupiter and Mercury, or as the Greeks called them, Zeus and Hermes, had visited the neighborhood of the town in human form and deigned to talk to men. The people, you see, were heathen.

No missionaries had ever come to this town before. That is not surprising when you remember that the story which missionaries tell was only a few years old, and there had not been time to tell it everywhere. This was about nineteen hundred years ago. You would think that by now the missionaries would have had time to get around the world with the story, even into the little towns in the backwoods. But there are thousands, yes, and tens of thousands of villages and cities in which a missionary has never set foot. What do you suppose is the reason for that?

THE MISSIONARY A PHYSICIAN

There were two of these missionaries. If you want to know why they set out to be missionaries, you must read what a missionary physician set down in the first chapter of a book he wrote. But we will discuss that later.

Neither of these missionaries was a professional physician, but the God who made our bodies had given them power to heal the sicknesses and infirmities of the body. This was to show that God could also heal the sicknesses and infirmities of the soul. People are most impressed and convinced by what they see before their very eyes. If they see bodies healed by the power of God, they are more likely to be convinced that souls, which they cannot see, can also be healed by the same power.

THE VILLAGE CRIPPLE

There was a man in this little hill town whom everyone knew; he was especially well known—not merely as everyone knows everyone else in a little town. Every fine day you could see him sitting in the forum, or market place. He was a familiar sight, and had been for years. He had been crippled in the feet since the day he was born, and had never set them to the ground. When the two missionaries came to town, they naturally spoke in the forum. The poor cripple was intensely interested in what one of the missionaries who did most of the speaking had to tell about One who could and would help anyone who was sick or hurt in body or in soul. He heard the missionary speak again and again, and soon he began to believe that there was some help for him, too. The missionary who did the speaking—his name was Paul—noticed the cripple's interest and the dawning light of hope in his eyes. One day in particular the cripple seemed to hang on every word that Paul said. Paul kept watching him. He looked hard at the cripple to see if he really had faith. It is necessary for anyone who is sick either in body or soul to have faith in the great Physician before he can be helped. Paul saw that the cripple at last had the necessary faith.

IT HAPPENED

The time had come. The crowd that stood around in the forum did not know it. But Paul knew it, and the crippled man felt that something strange and wonderful was about to happen. Paul spoke to him, sharply and with a note of command in his voice, "Stand upright on thy feet." At the words the man leaped to his feet at one bound, like a boy out of school, and began to walk. Yes, the man who had never been able to set his feet to the ground, much less to walk a step since the day he was born, bounded to his feet and walked, right before their eyes!

IT HAPPENS OFTEN

This crippled man was one of a million, or of ten million, or of how many million only the angel in heaven who keeps the records knows, who have been healed in their bodies by Christian missionaries. Yes, in their bodies. We are not speaking of their souls now, but of their bodies. God soon withdrew from his missionaries the power of working such miracles as this that was worked before the eyes of a heathen crowd in Lystra, but there have been thousands of other cures worked by Christian missionaries that seemed to heathen towns almost if not quite as much miracles as the healing of the cripple at Lystra. And all these cures have not only relieved sicknesses and infirmities of the body, but have made the way easier for faith in the One who can heal the sicknesses and infirmities of the soul, too. Thousands are being healed this very day.

WILD EXCITEMENT

The crowd was wild with excitement. There was no question that the man they had known as a helpless cripple for all these years was walking around as briskly as a boy. They all began to talk as fast as they could make their tongues go in their barbarous Lycaonian speech. In their excitement they forgot all the polite Greek they knew. Neither Paul nor Barnabas could understand a word they said. If they could have understood they would have been horrified, for the townspeople were saying that the old story of the gods visiting their neighborhood in human likeness had repeated itself right in the forum of their town. These missionaries were gods. The quiet missionary was Jupiter, or as the Greeks called him, Zeus, the high god. And the missionary who had been doing the talking and who had spoken the word of command to the cripple was Mercury, or Hermes, the messenger of the gods.

THE EXCITEMENT SPREADS

The excitement spread quickly through the town. The news reached the ears of the college of priests

who presided over the temple of Zeus-before-the-city. Of course, they would have to pay suitable honor to the divine visitors. There was no ritual prescribed for such an extraordinary occasion, but they would do the best they could. They decked out the sacrificial oxen with garlands of flowers, and started in a holiday procession for the city gates where they proposed to offer the sacrifice. The crowds were gathering from every street and alley.

THE HORROR OF THE MISSIONARIES

If there is one thing that distresses a true missionary more than any other thing it is to have the people he helps think that there is any extraordinary virtue in him either to heal the body or the soul. A true missionary knows that all the power comes from the One about whom he teaches. Now these two missionaries were true missionaries, and when they heard that the superstitious crowds had misunderstood so entirely what they had said and what they had done and were preparing to give honors, even divine honors, to them which they could bear to have given only to God, they tore their long, flowing robes. That is the way horror and distress were shown in those days. Then they ran out to the gates, and pushed their way into the holiday crowd, and Paul cried, "Men, why are you doing this thing?"

THE LIVING GOD

Then he went on to say that he and the other missionary were men just like the Lycaonian townspeople, and no more gods than they were. He said that he was a "messenger of God" in quite a different sense than Mercury was supposed to be. He had come to tell them good news, so that they could stop such vain superstitions. He pointed contemptuously to the garlanded oxen and the gayly decked priests. The God whom he had come to tell them about was the living God.

Missionaries to-day have the same good news to tell. They are this very day telling the good news to millions who worship the most contemptible, and even horrible, dead gods, and who sacrifice to them not only garlanded oxen but even little children or their fathers and mothers.

THE LIVING GOD OF NATURE

The missionary went on to say that the living God had shown his life in the heavens and the earth, and the sea which he made, and in everything that lived in the heavens and the earth and the sea. The living God is the Source of all life. It was he who had given life to every single one of the Lycaonian townspeople, who thought that Zeus and Hermes who were nothing at all, had had something to do with it, and that Paul and Barnabas, two men just like themselves, were probably Zeus and Hermes. It was the living God who had given life to the Lycaonian townspeople, just as he has given life to you who read this, and to everyone else who has ever been alive.

There are millions of people who do not know who made the world or them. They do not know whom to thank for being alive. And because they have wrong and horrible ideas of who made the world, and why he made it, and how he feels about the people in it, they are not and can never be glad to be alive except when they can forget their gods. Missionaries tell them good news of the living God who gave them life and who loves them.

THE LIVING GOD OF HISTORY

Then the missionary went on to say that the living God not only gave life to everyone, but that he kept on giving them the things to make life comfortable and happy. He worked in human history, as we would say, for human history is just the record of human life. For many generations he had tolerated man's forgetfulness of him, and unthankfulness, and wickedness. But all that time he did good to men even though they did evil by him, and gave them the rain from heaven and the fruitful seasons, and the food and the good cheer for which they had been stupidly asking and thanking their dead gods. The living God had shown his goodness to them all these years, and they had never acknowledged it. Was it not about time they changed their ways, and worshiped and thanked and served the living God?

Missionaries to-day are saying the same things that this great missionary said. They are telling millions of people that they have been all wrong and wicked in not giving thanks to the living God who provides them with everything. When you thank and serve the wrong god, particularly when the wrong god is no god at all but a wicked and often a cruel imagination, you are wrong indeed.

WITNESSES OF JESUS

This was what the missionaries said to the crowd that day, but that is not all they had to say, nor all that they had been saying the days before. They were working under a commission, which directed them to say much more. The commission was written down years ago by a Greek physician who became a great friend of Paul's. Missionaries are commissioned particularly to be witnesses of Jesus, and that is what Paul and Barnabas had been all the time they were in Lystra.

Teaching about the living God of nature and the living God of history is only a preparation for teaching about the Son of the living God who came into history and died on the cross.

To be a witness of Jesus is, first of all, to tell the actual facts of his life—how he lived, what he taught, how he died, how he rose again from the dead, how he went back to heaven. That is what Paul and Barnabas had been teaching in Lystra, but most of the people had not understood it very well.

To be a witness of Jesus is to do more than to tell past facts about Jesus' life in the world. It is to tell what you know about him from actual personal experience—how he has saved you from the fear of an evil conscience, and cured the unhappiness and badness of your heart, and relieved you of care and sorrow, and given you peace with God. Paul and Barnabas had been witnesses of what they knew about Jesus from their own experience. The poor cripple and a good many others had understood what they said.

Missionaries all over the heathen world are working on that same commission to-day. They are telling the facts of Jesus' life on earth and what they know of him by their own experience. They are still working under the old orders, to teach: first, in Jerusalem; then, in all Judea and Samaria; and then, in the "uttermost part of the earth."

THE MISSIONARIES ARE PERSECUTED

The two missionaries about whom we are writing succeeded in keeping the Lystrans from sacrificing to them as gods. You would think that the Lystrans would have been only too glad to have them go on to tell them about the One by whose power the crippled man had been healed. But some Jews who hated the missionaries came from the last two towns where they had been preaching, and persuaded the people that Paul and Barnabas were bad men. The people turned completely around. They gathered in a mob and stoned Paul until they thought that he was dead, and then they dragged his body, all bruised and bleeding, out of the city and threw it down like that of a dead dog, in a way much worse than any Christian would treat the body of a dead dog. Still worse things than this have happened to Christian missionaries.

Within a few feet of where this lesson comment is being written there is a brass tablet on the wall which reads, "Placed by his Classmates, in Memory of John Rogers Peale, '02, Who Suffered Martyrdom at Lien Chou, China, October 28, 1905. 'For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'" Many hundreds of missionaries have said that and proved that they meant it since Paul's day. What are you ready to do for the name of the Lord Jesus?

THE LESSON'S WORDS AND PHRASES

Acts 1: 8. But ye shall receive power. This promise was fulfilled on the Day of Pentecost, and it is in this power that all witnessing has been done from that day to this.

Acts 14: 8. Lystra. A city of Lycaonia and a Roman colony.

12. Jupiter . . . Mercury. In Greek, Zeus . . . Hermes.

13. Oxen. For the sacrifices. **Garlands.** Wreaths to adorn the victims for sacrifice.

14. Barnabas and Paul, heard of it. Not knowing the Lycaonian language they had not understood what was being done. **Sprang forth among the multitude.** Leaped into the midst of the crowd.

FOR INTERMEDIATE PUPILS

1. How does it happen that there are so many towns and cities into which missionaries have not yet gone?
2. Give two reasons in favor of medical missions.
3. What difference is there between the living God and the gods the heathen worship?
4. What does it mean "to witness" of Jesus?
5. What persecutions do missionaries have to endure?
6. Why were Paul and Barnabas missionaries?
7. Do you intend to be a missionary? If you do not, give your reasons. Would those reasons have stopped Paul and Barnabas?

The Intermediate Catechism

Q. 44. How should we value membership in the Church?

A. We should value membership in the Church as a means of obeying and honoring Christ, of guarding and strengthening our Christian life and of doing good to others.

FOR SENIOR STUDENTS

1. What geographical program for foreign missions is laid down in Acts 1 : 8? How much of the program was finished when Paul came to Lystra?
2. What do you know about the religion of the people in Lystra?
3. How did Paul correct wrong impressions? What entirely new things did he have to tell them as a witness of Jesus?
4. What obligations do the truths of vs. 16, 17 lay upon us?
5. Why has the Church been so slow in its witness-bearing?
6. Why were the early missionaries given power to perform miracles, while that power is withheld from modern missionaries?
7. Who ought to be missionaries to-day?

The Shorter Catechism

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

The Catechism and the Lesson

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

SOCIAL RESPONSIBILITY

The Golden Text—"As we have therefore opportunity, let us do good unto all men."—Gal. 6 : 10.

TEXT OF LESSON, LUKE 10 : 25-37

For entire lesson, see Luke 10: 25-37; Gal. 6: 2, 9, 10; James 2: 14-16.

COMMON VERSION

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Je'sus, And who is my neighbour?

30 And Je'sus answering said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked *on him,* and passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*

34 And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

AMERICAN STANDARD BIBLE[1]

25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 18	Social Responsibility	Luke 10 : 25-37.
Tuesday, August 19	Duty Toward Others	Matt. 18 : 21-35.
Wednesday, August 20	Doers of the Word	James 1 : 19-27.
Thursday, August 21	Faith and Works	James 2 : 14-26.
Friday, August 22	Saved to Serve	Mark 5 : 1-20.
Saturday, August 23	Rulers and Social Responsibility	Neh. 5 : 1-13.
Sunday, August 24	The Judgment	Matt. 25 : 31-46.

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ON "THE ASCENT OF BLOOD"

There is a road which climbs steeply up from Jericho, in the plain of the Jordan, to the neighborhood of Bethany on the Mount of Olives, just outside of Jerusalem. It turns and twists around sharp corners and irregular masses of rock which project out into it. You can see only a little bit of it at a time. About halfway up, close to a deep gorge, "the sides of which are honeycombed by a labyrinth of caves," there stood in olden times a khan, or inn. It was the only building of any kind along the lonely road. And the road was worse than lonely. It was very dangerous. That was why it was called "the Ascent of Blood." Freebooters and outlaws made their headquarters in the caves in the gorge, and waylaid unwary travelers as they came around sharp turns in the road. Of course, a company of travelers or a guarded caravan was comparatively safe.

One day a party of travelers were sitting by the side of the "Ascent of Blood" talking. At least it is very probable that they were on this road, for their next stop was Bethany. One of this party was the greatest Teacher who ever lived, and another was a very learned man who thoroughly knew the Law of Moses and all that the rabbis had ever said about every point in it. Such a man was in those days called "a lawyer."

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THE GOOD SAMARITAN

THE LAWYER SHOWS OFF

The lawyer was one of the sort of people who know all about religion, and know that they know it, but who do not put into practice nearly all that they know. Besides, he had the idea which many people have that in order to receive the blessings of religion they must do some great thing. He thought that he would make himself be conspicuous in the group so he stood up, and asked the Teacher a question. He said, "Teacher, what shall I do to inherit eternal life?"

The Teacher's reply was unexpected and a little confusing. He answered: "You are a lawyer and ought to know what is written in the Law. Answer the question yourself." The lawyer quoted Deut. 6: 2, where the well-known answer to the question is found, and then to show that he did know the Law he added for good measure something from Lev. 19 : 18, "Thou shalt love thy neighbor as thyself." The Teacher replied, "Your answer is right: do that all the time, and you shall live."

The lawyer was now in an uncomfortable position. He had been made to answer his own question, and he had been committed to the position that he must keep on loving God with all his powers, and his neighbor as himself all the time in order to receive the blessings of religion. He wanted to put himself in the right and he thought that he could do it by asking another question, which he did. He asked the question, "And who is my neighbor, if you please?"

A QUESTION NEVER ANSWERED

The lawyer's question was never answered. It is an easy question to answer. Everyone is your neighbor. The Teacher asked the lawyer a much harder question by telling him a story of something that may have happened or that might have happened along the very road by the side of which they were sitting. The question that the parable or story asks is this: "To whom are you neighbor?"

That is a heart-searching question to answer. The lawyer found it so, and perhaps you will find it so.

THE LONELY TRAVELER

A lonely traveler was going down "the Ascent of Blood" from Jerusalem to Jericho. As he turned a sharp corner on the road, he found himself in the midst of a gang of highwaymen. They robbed him of everything that he had. When they began to strip off his clothes, he resisted them. They beat him very badly and stripped him and left him lying half dead by the roadside.

TWO WELL-KNOWN PASSERS-BY

Now it happened that a priest came down the road from Jerusalem. Perhaps he was just off duty at the Temple. At any rate he was a regularly ordained minister, and you would expect him to practice religion if anyone did. He turned the corner and caught sight of the man lying there naked and bleeding. He slipped right over to the far side of the road and went by as quietly as he could. He did not want to run the risk of the man's rousing himself enough to ask for help.

After a while a Levite, another religious person, came down the road from Jerusalem. Perhaps he was just off duty at the Temple, too. When he turned the corner and saw the man, he seems to have come a little nearer or stopped for a moment. But he, too, slipped over to the far side of the road and went by.

YOU NEVER WOULD THINK IT OF HIM

But a certain Samaritan—can't you see the eyebrows of the perfectly orthodox Jewish lawyer going up at that despised and hated name?—came up the road, and as soon as he set eyes on the limp and battered body, he pitied him. He did not wait to be asked for help but went right to him, and began to bandage his wounds using oil and wine, household remedies in those days, to soothe the wounds and wet the bandages. Then he lifted the limp body up on his beast, and took him to the khan or inn on the road, and took care of him.

Early the next morning the Samaritan called the host of the khan, and pulling two shillings out of his girdle, gave them to the host to pay for the wounded man's food and lodging. He told the host to take care of the man, and, said that if the host spent any more money, he would pay it back when he stopped at the khan on his return journey.

ANSWER THIS

"Now," said the Teacher, as he finished the story, "which of the three, do you think, recognized the claim the wounded man had on him?" or, in another way of putting it, "Who was neighbor to him?" The lawyer would not even take the despised name of Samaritan on his lips, but he had to answer, "He that showed mercy on him." The Samaritan was neighbor to the man who fell among thieves: "to whom are you neighbor?" Then the Teacher said, "You go and do as this Samaritan did, and keep on doing it: do it all the time, and you will find out not who your neighbor is, but to whom you may be neighbor."

KNOWING IS NOT ENOUGH

The priest and the Levite both knew enough about religion. They were perfectly orthodox and proper. They also saw the wounded man and knew that he needed help. But they did not recognize that he had a claim on them. They were not neighbors to him. The lawyer also knew enough. He could recite the two great commandments from the Law. He could say glibly and for the sake of argument, "Thou shalt love thy neighbor as thyself." But he did not recognize the claims that others had on him. The Samaritan perhaps did not know so much, but he recognized the claim. He was neighbor unto him that fell among the robbers.

There is no one of you who reads these lines who does not know enough. Every one of you can recite the two great commandments. You can say that the second great commandment is this, "Thou shalt love thy neighbor as thyself." But do you recognize and act on the claims that others have on you? Do you stop by the side of everyone who is wounded in body or in soul and do the best you can to help, at any and every expense of time and trouble and money? Are you neighbor to everyone? That is the heart-searching question which Jesus asks you now as he asked it of the lawyer then.

KEEP ON DOING IT

The lawyer had started by asking what he should do to inherit eternal life. He had the idea that by doing some great thing, making some great sacrifice or the like, he could win eternal life at a stroke. The Teacher did not tell him in the course of the conversation how eternal life could be won. But the Teacher did say that if the lawyer wanted to be a neighbor, he must do as the Samaritan had done—do it habitually. Helping people as a habit makes you a neighbor, and nothing else will. The spirit of neighborliness is not shown by any one act or any succession of acts, but by an attitude of helpfulness.

A recent novel calls the parable of the Good Samaritan the only story in the world on which you could "go it blind and win." It is necessary to be a neighbor to everyone, and keep on being a neighbor to everyone, even to those who are not neighbors to you. It is not said that the wounded man in the parable was a Jew, but all who heard the parable would undoubtedly suppose that he was. The Jews as a race despised the Samaritans, but that did not prevent the Samaritan from being a good Samaritan.

SOCIAL RESPONSIBILITY

The topic of this lesson seems hard to understand clearly. Responsibility we at least understand: but what is social responsibility? It is just responsibility to others. Social responsibility is just our responsibility to be neighbors, to everyone. Laws will not solve social problems. There was a law which the priest and the Levite both knew and which they both recognized as a law, but that did not make them neighbors to the wounded man. Only the spirit of neighborliness will solve social problems. Name over all the great social problems: the child-labor problem, the liquor problem, the problem of the relationship between labor and capital, the problem of war. There is no hope for the solution of any of them except in the spirit of neighborliness.

A CHANGE OF THE MIND AND HEART

If what the world needs is the spirit of neighborliness, how is it to be gotten? The priest and the Levite needed not new laws, but new hearts and minds. They needed something which would kill their selfishness out of them, and kill it forever. The idea of being too much afraid of a little trouble and inconvenience, or too much afraid of their own skins to help a poor fellow! And they professed religion, too, a religion which had as its second great commandment, "Thou shalt love thy neighbor as thyself"!

There are millions of Christians—who profess and call themselves such—who are too much afraid of a little trouble and inconvenience, or perhaps of a great deal of trouble and inconvenience, or perhaps even of their own skins, to help not one poor fellow, but hundreds and thousands of not only poor fellows, but poor women and children and grandfathers and grandmothers. They need new hearts and minds. They need to have the selfishness killed out of them, so that when they see or hear of anyone in any kind of distress, they immediately begin to suffer with them. That is loving their neighbor as themselves. And when they begin to suffer with their neighbors in distress, they will begin to pour in oil and wine even though the bloodthirsty highwaymen are still lurking around the corner.

WHAT KILLS SELFISHNESS?

The Teacher who told this wonderful story was very much more than a teacher, more even than the greatest teacher in the world. He was a Saviour. He alone can save men from selfishness. He alone can give men new hearts and minds. He alone can spread the spirit of neighborliness over the world. He was crucified on a cross to do it. One of those who followed him most closely said that when Christ was crucified on the cross all his own base passions and lusts were crucified, too. When Christ was killed, all his own selfishness was killed with Christ. To have faith in Christ, the faith which joins us in spirit to Christ, is the beginning of neighborliness. It is to begin to do as Paul commanded, "Bear ye one another's burdens, and so fulfil the law of Christ."

THE LESSON'S WORDS AND PHRASES

25. Made trial of him. Tested his ability as a teacher.

28. This do. Continually do this.

35. Two shillings. Literally, two denarii.

37. Go, and do thou likewise, "Thou also habitually do likewise."

FOR INTERMEDIATE PUPILS

1. What was a lawyer? Why did he ask Jesus the question found in v. 25?
2. What is the difference between asking the question, "Who is my neighbor?" and the question, "To whom am I neighbor?"
3. What is the point of the parable of the Good Samaritan?
4. What people do you know who need neighbors?
5. Why are you not a neighbor to everyone?
6. What will kill selfishness in your heart?

The Intermediate Catechism

Q. 45. What are the chief duties of a member of the Church?

A. The chief duties of a member of the Church are faithfulness to Christ in daily life, regular attendance on the services of the Church, support of its work by prayer and offerings, and effort to extend its influence.

FOR SENIOR STUDENTS

1. Why did Jesus not give a direct answer to the lawyer's question in v. 25?
2. How did the lawyer try to avoid acknowledging his failure to obey the second great commandment? How do you try to avoid obedience to it?
3. What may have suggested to Jesus the details of the parable of the Good Samaritan?
4. Why were the priest and the Levite not really religious?
5. What did Jesus mean by "This do, and thou shalt live," and "Go, and do thou likewise"?
6. Name all the great social problems of which you can think, and tell how such problems can be solved.
7. Is there any way of solving them besides bringing individual men and women to Christ?

The Shorter Catechism

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

TEMPERANCE

The Golden Text—"Every man that striveth for the mastery is temperate in all things."—I Cor. 9 : 25.

TEXT OF LESSON, DAN. 1 : 8-20

For entire lesson, see Dan. 1: 8-20; Rom. 14: 21; I Cor. 9: 24-27.

COMMON VERSION

8 ¶ But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had set over Dan'iel, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'iel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb-u-chad-nez'-zar.

19 And the king communed with them; and among them all was found none like Dan'iel, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

AMERICAN STANDARD BIBLE[1]

8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14 So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

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DAILY HOME READINGS

Date	Title	Reference
Monday, August 25	Set Apart for Leadership	Dan. 1 : 1-8.
Tuesday, August 26	Daniel Refuses to Defile Himself	Dan. 1 : 8-20.
Wednesday, August 27	Wine and Ruin	Dan. 5 : 1-9.
Thursday, August 28	Responsibility for Others	Rom. 14 : 7-21.
Friday, August 29	Self-Denial on Behalf of Others	I Cor., ch. 8.
Saturday, August 30	Discipline and Self-Control	II Peter 1 : 1-11.
Sunday, August 31	Self-Control and Service	Rom. 13 : 8-14.

AN OLD-TIME BELGIUM

This story starts in a little country by the sea. It was the Belgium of the ancient world. It had been for centuries the fighting ground of the great powers of the East, just as Belgium has been for centuries the fighting ground of the great powers of the West. The invading Huns of the day were the Babylonians. The world-conquering kaiser of the day was King Nebuchadrezzar. The King Albert of the day was King Jehoiakim. The Huns swept through his country like a gray torrent, invested and sacked his capital, committed sacrilege in the grand old Temple, and began to deport the native inhabitants. There were three different deportations at intervals of several years. The last two deportations were wholesale, as measures of repression and reprisal. At the time of the first deportations His Imperial Majesty heartlessly broke up some of the best families by selecting the best-looking, most intelligent, all-around-finest young men, to be deported to Babylon.

THE ROYAL COLLEGE

This was the emperor's way of recruiting students for the Royal College which he maintained in his vast palace at Babylon. Hundreds and thousands of young men were dragged off to the College of Pages by these Hunnish methods. They were educated for palace duty and public life. The course was three years long. On Commencement Day they were examined by the emperor himself. The president of the college was named Ashpenaz. The dean was named Melzar. Among the entering students from Jerusalem were four whose names we know, four princely boys, Daniel, Hananiah, Mishael, and Azariah. Daniel was the leading spirit among the four.

HARD PROBLEMS

From the very first these lonely Hebrew boys had hard problems to solve. The dining halls of the college were served with dainty foods from the king's table and with imported wines from his cellars. These young gentlemen felt that they ought not to eat this food or drink these wines. The food had not been prepared for the table according to the prescriptions of their old home religion. And more than probably, a portion of every dish had been offered as a sacrifice in the temple of an abominable, false, heathen god. They had been brought up on the Ten Commandments. They knew the great word, "Thou shalt have no other gods before me."

The case was somewhat different with regard to drinking the wines. There was no general rule in their old home religion against drinking wine. But for centuries the best sentiment at home had been more or less against drinking. One of the first total abstinence societies had flourished in their home country for many years. It was known as the Nazirites; Samson was once a very active member. Then, again, they could see that in an Oriental court, as we can see in any place, how drinking is intimately connected with "the inconceivable evil of sensuality." It is possible, too, that libations of the table wines were poured out in the heathen idol's temple. At any rate they felt that to eat the food or drink the wine would involve a violation of the principles of their old home religion. They would then be defiled in their own hearts and minds and consciences, and in the eyes of their folks at home. What should they do?

WHAT WOULD IT COST THEM?

What would it cost them to refuse? Imagine these Hebrew boys, utterly at the mercy of a despot who had not hesitated to tear them from their homes, in the midst of a cruel and licentious court, gathering in a little group in one of the palace corridors to talk it over. What would it cost them if they should refuse to eat the king's food and drink his wines?

IT MIGHT COST THEM POPULARITY

"What shall we do about this?" one of them would say, "We ought not to eat this defiled meat or drink this wine." "Oh, I know that," another one would put in, "but if we don't, everyone will think us queer. We won't be invited to anything, and we won't be elected to the most exclusive clubs. We'll be out of it—that's all." The argument from popularity is a strong one. No one likes to be thought queer, or be laughed at. Everyone likes to be popular.

But the young gentlemen decided that they would rather be right than be popular. They decided that they would rather have the approval of their own consciences, and of their folks at home, and of their fathers' God, than to have a little cheap popularity in a heathen court. And even then they were very much in favor with Ashpenaz and all the people around the court who were worth knowing.

IT MIGHT COST THEM SUCCESS

Then another one of them would say: "It's more serious than that. We can stand it to be laughed at, and not to be in society. But we want to get on. We have only ourselves to depend on, and we have our careers to make. Perhaps if we don't eat the regular food and drink with the rest, all our chances will be gone."

But these young gentlemen knew a better rule for success than the compromise of their consciences and the honor of their families. They knew that if they did right and only right, they had God to depend on. They kept straight and depended on God, and they got on far better than anyone else in the Royal College. In no time at all they were at the head of their class. And when examination time came, the king graduated them with the highest honors into the most promising careers. And one of them continued in the highest positions for about seventy years.

IT MIGHT COST THEM THEIR LIVES

But, after all, if these young gentlemen refused to obey the king's orders, it might easily cost them their lives. Human life was as cheap as a king's nod in an Oriental court. A prime minister was none too sure of his head from day to day. What do you think might conceivably have happened to four freshmen in the Royal College who declined to eat the king's meat and drink the king's wine? But these young gentlemen were not to be frightened by that. They showed now the temper they showed sometime later, when some of their ill-wishers had put the king up to a scheme to get them out of the way. The scheme was to make everyone bow down and worship a great heathen idol set up in one of the parks of the city of Babylon, and those who refused to do it were to be burned alive. When three of these young gentlemen were confronted with the alternative, they made one of the finest replies ever made by young gentlemen in a pinch. They said, "Our God can deliver us out of the fire, but if for some reason unknown to us he chooses to let us die, even then we will not worship the king's idol."

THEIR PURPOSE OF HEART

And so the young gentlemen, under the influence of Daniel, purposed in their hearts that they would not defile themselves with the king's dainties or the king's wine. They made up their minds and hearts that they would be true to the principles they had learned at home. They were wise young gentlemen, who were not content to drift with the idle current of their dissolute surroundings. They had a purpose in life to hold them true to their course upstream. A purpose of heart to be true to the principles of your old home religion, no matter what people say or what they do, is the finest guarantee of success that any boy or girl, any young man or woman, can have.

DIFFICULTIES DISAPPEAR

The difficulties of doing right disappear as you go on doing it. The president of the college was willing to risk his own head for the sake of the resolute young Hebrews. He had them put on ten days' trial of undefiled food and drink. They came out of the ten days' trial in much better condition than their fellow collegians who had been pampered with delicate foods and wines.

It is never so hard to do right as you think it is going to be. It is hard to start doing right, but easy to keep on doing it. It is hard to start being temperate, but easy to keep it up. On the other hand, it is easy to start doing wrong, but bitter hard to stop it. And there is nothing easier than to start being intemperate in food, in drink, in thought, in speech, in action, and nothing harder than to curb and control intemperance, once it is started.

BETTER HEALTH

Temperance in food and drink blessed these courageous young men with good health. Ten days of intemperate living showed in the faces of the other youths in the Royal College. But good food and pure water kept the Hebrew boys in the pink of condition. Their faces showed it.

In time rich food and alcoholic drink will ruin the strongest constitution. And it doesn't take much time to begin the process of ruin.

BETTER BRAINS

The four Hebrew young gentlemen had all the better brains because of their temperance. "God gave them knowledge and skill in all learning and wisdom." Their brains were clear and their nerves were steady during their study periods and when they came to recite. At the end of their course, at the king's examination, they came off ahead of all competitors. Yes, in the knowledge that was most highly prized in that court—the knowledge of the occult sciences which was necessary for high place and influence in the East—they were "ten times better than all the magicians and enchanters" in the king's realm.

Temperance in food and drink gives the use of what brains you have. It may not make you a Daniel or even an Azariah, but it will give you a chance to make the best of the brains God gave you. The finest brains, drugged with rich food and alcohol, become confused and soggy and imbecile. Ten days will not tell the story, or even ten months or ten years, but the story is bound to be told, and it will be a tragedy if it is the story of the gradual suicide of the brains by the use of strong food and drink.

BETTER CONSCIENCES

Far better than good health or good brains is a good conscience, and that no one can have if, for the sake of popularity, or fancied success, or even for the sake of saving his life, he is untrue to the

principles of his old home religion. If these Hebrew boys had eaten the king's dainties and drunk the king's wine, they never would have been able to think of their old homes without a sinking of heart; they would never have been able to pray toward Jerusalem without a guilty feeling; they would never have known one moment's real peace of mind.

These young gentlemen stood true to their principles. And God favored them, and advanced them from honor to honor. Dean Farrar says that the great lesson of the historical section of the Book of Daniel is this, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." That is the way God deals with men. He dealt that way with the four Hebrew youths, and he will deal that way with you.

THE LESSON'S WORDS AND PHRASES

8. Defile himself. Contract ceremonial defilement for the reasons explained in the lesson comment. **The prince of the eunuchs.** The head of the college of pages.

12. Pulse. Vegetables, dates, raisins, and other fruits.

17. Visions and dreams. The most highly prized knowledge in the East was the understanding of visions and dreams. Compare v. 20.

19. Stood . . . before the king. Were appointed for active service at court.

FOR INTERMEDIATE PUPILS

1. In what ways was Judea in Daniel's time like Belgium in our time?
2. What four Hebrew boys were deported? For what purpose?
3. What hard problems did they have to solve at the very first? Give the arguments they might have used in favor of yielding.
4. What are the advantages of "a purpose of heart" to be true to home teachings?
5. What are the advantages of temperance in food and drink?
6. What are the advantages of a good conscience?

The Intermediate Catechism

Q. 46. Why is that branch of the Church to which we belong called Presbyterian?

A. That branch of the Church to which we belong is called Presbyterian, because it is governed by presbyters or elders.

Q. 47. What do we mean by a presbytery?

A. By a presbytery we mean the presbyters or elders, equal in authority and organized to have charge of the Church in a certain district.

FOR SENIOR STUDENTS

1. What would you have done if you had been in the position of the four Hebrew boys? Answer not what you ought to have done, but what you would have done. Defend your position.
2. What might the position they took have cost the Hebrew boys? What did it actually cost them?
3. Illustrate from your own experience the fact that the difficulties of doing right disappear as you go on doing it.
4. What is the effect of intemperate eating and drinking on bodily health?
5. What is the effect of intemperance on the powers of the brain?
6. What is the effect of intemperance on God's attitude toward us?

The Shorter Catechism

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Lesson X (XXIII)—THE KINGDOM OF GOD

The Golden Text—"Seek ye first the kingdom of God, and his righteousness."—Matt. 6 : 33.

TEXT OF LESSON, MATT. 13 : 31-33, 44-50

For entire lesson, see Matt. 6 : 10; 13 : 31-33, 44-50; 18 : 2, 3; Luke 17 : 20, 21; II Cor. 10 : 3-5.

COMMON VERSION

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

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31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

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33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

* * * * *

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

* * * * *

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

Additional Passages for Study: Mark 4 : 26-28; 10 : 23-25; Rom. 14 : 17; Rev. 11 : 15; 21 : 1-10, 22-27; 22 : 1-5.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 1	The Kingdom of God	Matt. 13 : 31-33, 44-50.
Tuesday, September 2	The Laws of the Kingdom	Matt. 5 : 1-12.
Wednesday, September 3	Light, Law, and Love	Matt. 5 : 13-20.
Thursday, September 4	Entrance to the Kingdom	Matt. 7 : 13-23.
Friday, September 5	Service in the Kingdom	Matt. 25 : 14-30.
Saturday, September 6	New Heaven and New Earth	Rev. 21 : 1-10.
Sunday, September 7	The Consummation	Rev. 22 : 1-5.

IN THE HOUSE AND IN THE BOAT

The world was full of kings and kingdoms that day when Jesus left the house and sat down on the beach. When the crowds got too thick, he climbed into a fishing boat and spoke to the people standing around on the shore. Then he took his disciples back into the house and went on talking about the same thing. Apparently everything he had to say was about the Kingdom of heaven, or the Kingdom of God. The people did not understand very well what he said. He did not tell them in so many words what the Kingdom of heaven or of God was, though he described what it was like in a number of different ways.

A KING WITH TERRITORY

The fact that the world was full of kings and kingdoms in those days did not help the people to understand about the Kingdom of heaven; it rather hindered them. They could not get the idea of territory and temporal power out of their heads. A dictionary defines a kingdom as "a state or territory subject to a king or queen." That is the first definition of a kingdom, and the definition which the people had in their minds. They rather thought that the Kingdom of God was bound to have territory, and that the ancient land of Canaan with the lands of the heathen annexed was bound to be that territory, and that there would be a royal army, and a royal capital, and a royal palace, and a Messiah, or Lord's Anointed, for king. But the way in which Jesus was describing the Kingdom of God did not at all fit in with this idea.

A KING WITHOUT TERRITORY

They forgot that a kingdom sometimes means something else than "a state or territory subject to a king or queen." The second dictionary definition of a kingdom is this, "the sphere in which a king has control." Now a sphere is in the mind and heart and conscience rather than on the ground. Even if a king has territory he is not much of a king unless he has a sphere of control in the hearts

and minds and consciences of his subjects. So a kingdom is really the sphere of the control which a king has over the hearts and minds and consciences of those who are dependent on him and responsible to him. In the Kingdom of heaven, or the Kingdom of God, God is King, and the Kingdom is in the hearts and minds and consciences of God's true and loyal subjects.

THE LAWS OF THE KINGDOM

Jesus came to win the subjects of the king back to their rightful allegiance. Many had denied the sovereignty of God over them, and defied his laws, and despised his kingly and fatherly love. When they began to seek to please their King in everything, the Kingdom might truly be said to be within them. This is something like what Jesus meant when he said, "Seek ye first the kingdom . . . and his righteousness." The Kingdom of God is the first consideration with every true and loyal subject. He will lose everything and suffer anything before he will dishonor or displease his King. What will please his King? Righteousness, and righteousness alone, will please the King. But what is righteousness? Righteousness means conformity to law. To keep the law is to be righteous. The loyal subjects of the Kingdom of God keep the law of God. That law is written down in the Ten Commandments, and then more completely in the teaching of Jesus, and more completely still in the life of Jesus, the King's Son and most obedient Servant.

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THE PEARL OF GREAT PRICE

The purchaser bends over a magnifying glass which he holds over the merchant's priceless pearl.

THE WAY THE KINGDOM GROWS

The Jews had a saying, "As small as a mustard seed." This very small seed grew into a good-sized tree in the warm climate of Palestine. Even in Spain it sometimes grows so large that when the seeds are ripening immense flocks of birds congregate in the boughs.

Jesus said that the Kingdom of God was like that. It had a very small beginning. At the beginning there were just Jesus himself and his little group of disciples. But it would grow surprisingly. It would afford shelter and protection to multitudes. And so it has grown, and will keep on growing until it covers the earth. The little group of disciples became the infant Church at Jerusalem, and the infant Church at Jerusalem spread through Judea and Samaria, and is still on its way to "the uttermost part of the earth."

Again, Jesus said that the Kingdom of heaven was like the leaven which a woman took and hid in some meal. The Kingdom of heaven is not of this world; it is introduced from without, as was the leaven. It was hidden in the hearts of Jesus' disciples. Just as the leaven hidden in the meal spread from particle to particle until the whole mass was leavened, so the Kingdom of heaven, hidden in the hearts of true disciples, spreads from heart to heart until at last all hearts of all the people in the world are leavened.

The history of the Kingdom of God has been just like this parable. At first and for many years the working of the Kingdom was hidden from the eyes of the heathen world, but it spread and spread, quietly from man to man, until all the life of the world it touched was more or less leavened by it. The whole is not yet leavened, and those who have the Kingdom in their hearts have still a mighty work to do. They must spread the Kingdom to those next to them and support those who are giving their lives and doing their best to spread it in the name of Christ to "the uttermost part of the earth."

THE SUPREME VALUE OF THE KINGDOM

In the old days when life and property were not very well protected, it very often happened that valuable treasures were hidden in out-of-the-way places. Every once in a while some fortunate person would stumble on a great treasure. Our Lord says that the Kingdom of heaven is like such a treasure which a man found in the field. Of course he was nearly beside himself with delight at his good fortune, and sold everything that he had so that he could buy the field in which the treasure was hidden.

Sometimes people stumble on the Kingdom of God without consciously seeking it. Suddenly they discover that the best and happiest way of living is to acknowledge God as King and to try to please him in everything. When they make that discovery they count no sacrifice too great if they can only keep to the way of living which they have found.

On the other hand, there are some who are trying to find the best and happiest way of living. They are like a pearl merchant who went out to buy fine pearls. In the course of his search, he found one single pearl much finer than any pearl he had hoped to buy—it was absolutely round and smooth and of a matchless color. He sold everything he had and bought that one pearl. So when anyone is seeking the best and happiest way of living, and finds the Kingdom of God, he finds something better than he had dared to hope for, and he will give up everything else in order to possess the Kingdom of God in his heart and mind and conscience.

A GREAT TRAGEDY

In the Sea of Galilee fishing sometimes was done with a great seine or dragnet which swept up all the fish out of the waters which it inclosed. Then it was drawn up on the beach, and the fishermen sat down and carefully sorted out the fish. They threw away all the fish that were worthless and good for nothing. These rotted on the beach or were eaten by the birds of prey. But they saved the good fish for use.

Jesus says that the Kingdom of God, meaning this time the visible Church, is like such a seine. It is cast into the world and gathers into it of every kind of people. Some of them are sincere and some of them are not. Some of them really have the true spirit of the Kingdom in their hearts and minds and consciences, and some of them do not, though they may pretend that they have, or even think that they have. But at the end of the world, the angels of God will separate the wicked from the righteous carefully as do the fishermen sitting on the beach, and the wicked shall be destroyed.

The fate of everyone is determined by his relationship to the Kingdom of God. If he has the Kingdom of God in his heart he has happiness and peace now and will have it forever. If he does not have the Kingdom of God in his heart, there is nothing but unhappiness and misery and destruction for him. He will weep and gnash his teeth together in his agony of loss.

THE LESSON'S WORDS AND PHRASES

33. Three measures of meal. A measure was about a peck and a half.

47. A net. A dragnet, or seine.

49. End of the world. Greek, consummation of the age.

FOR INTERMEDIATE PUPILS

1. Give two definitions of a kingdom.
2. Which definition did the Jews think would best fit the coming Kingdom of God?
3. Which definition really applies best to the Kingdom of God? Why?
4. In what two ways did Jesus illustrate the growth of the Kingdom? How can we aid in its growth?
5. In what two ways did Jesus illustrate the supreme value of the Kingdom? What ought we to do in order to gain it?
6. How did Jesus illustrate the way in which all hypocrites and insincere people will be detected and punished?

The Intermediate Catechism

Q. 48. Who are the officers of the Presbyterian Church?

A. The officers of the Presbyterian Church are ministers, ruling elders, and deacons.

Q. 49. What is a minister?

A. A minister is one who is called of God and set apart by the Church to preach the Word and to administer the sacraments, and, when he is set over a particular church, he is called the pastor, or bishop.

FOR SENIOR STUDENTS

1. In what ways is the Kingdom of heaven like, and in what ways is it unlike, an earthly kingdom?
2. What connection is there between the Kingdom of God and righteousness?
3. How has the parable of the Mustard Seed been fulfilled in the history of the Kingdom?
4. What application of the parable of the Leaven might be made to the growth of the individual Christian?
5. What application of the parables of the Hid Treasure and of the Pearl of Great Price ought to be made to your life?
6. Illustrate one difference between the visible Church and the invisible Church from the parable of the Dragnet.

The Shorter Catechism

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

THE FUTURE LIFE

The Golden Text—"For we must all appear before the judgment seat of Christ."—II Cor. 5: 10.

TEXT OF LESSON, MATT. 25: 31-46

For entire lesson, see Matt. 25: 31-46; John 14: 2, 3; II Cor. 5: 10; I Peter 1: 3-5.

COMMON VERSION

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink: 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

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DAILY HOME READINGS

Date	Title	Reference
Monday, September 8	The Way Home	John 6 : 37-47.
Tuesday, September 9	The Father's House	John 14 : 1-7.
Wednesday, September 10	At Home with the Lord	II Cor. 5 : 1-10.
Thursday, September 11	Victory Over Death	I Cor. 15 : 50-58.
Friday, September 12	The Resurrection Life	John 11 : 17-27.
Saturday, September 13	The Judgment	Matt. 25 : 31-46.
Sunday, September 14	No Temple Therein	Rev. 21 : 21-27.

THE DAY

Some day there will come a Day. No one knows when that Day will come. But every day that passes now brings the Day nearer. It is the Day for which the earth was made. It is the Day for which all men were created. It is the Day toward which all human history moves, and the Day on which all human destiny will be decided. It is the Day of days. It is the Day "when the Son of man shall come in his glory."

THE SON OF MAN THE JUDGE

Once upon a time, as the history of mankind moved on toward the Day, there came into the world One who called himself the "Son of man." He was not of this world, though he was born of a human mother, and yet he identified himself with mankind completely. He wanted to do for mankind what no one else had ever wanted to do, or been able to do. He taught men as no one before had ever taught them. But the people among whom he lived turned against him. He died as no one else had ever died, for being identified with mankind as he was, he took away the sin of the world by his death. He rose from the dead as no one else has ever risen. And he ascended from the earth, where he had suffered such humiliation, into the eternal glory whence he had come out. He shall return in his glory as the King who is supreme Judge of all mankind, to close the affairs of the world and declare judgment on all who have ever lived.

THE GATHERING OF THE NATIONS

As King who is Judge, the Son of Man shall sit on the throne of his glory, and all the nations shall be gathered before him. From that throng before the Judgment Day throne no nation shall be missing, and no man, whether small or great, shall be absent.

A man who lived with the Son of Man during the days of his humiliation once saw this Day in a vision, and wrote down what he saw. He wrote: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

THE SEPARATION

The beginning of the judgment is the separation. As a shepherd separates the sheep from the goats in his flock, so the King who is Judge shall separate all who have ever lived one from another. The vast throng shall be separated, one from another, into two companies, and only two. Everyone who has ever lived shall be placed in one company or the other. One company shall be stationed on the right of the King and the other on the King's left.

CONDUCT TO THE KING

Conduct to the King is the principle of separation. Men are separated to the right hand or to the left on the basis of their conduct to the King. How have you dealt with Christ the King? This is the fateful question.

The King shall invite those placed at his right hand to enter the Kingdom prepared for them from the beginning of things. With gracious words he shall summon them, "Come, ye blessed of my Father." Then he shall add the reason for the gracious summons. They are placed at the King's right hand and summoned to enter the Kingdom because they have dealt kindly with the King in his distress.

Then the King shall drive away those at his left hand with these words, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Then he shall add the reason for this terrible banishment. They are separated to the King's left hand and banished into the punishment prepared for the Devil and his angels from the beginning of things because they have not dealt kindly with the King in his distress.

ASTONISHMENT

Neither those upon the right hand nor those upon the left complain of the justice of the fateful question, "How have you dealt with Christ the King?" It is by this question that men must stand or fall. But there is great astonishment among those upon the King's right hand at his assertion that they have dealt kindly with him in his distress. And there is great astonishment among those upon the King's left hand at his declaration that they have dealt unkindly with their King. Neither those upon the right hand nor those upon the left ever remembered seeing or knowing of their King's being hungry, or thirsty, or a stranger, or naked, or sick, or in prison.

"INASMUCH"

Then the truth comes out. The fateful truth appears that to minister to one of the King's brethren, even the least, is to minister to the King; and to fail to minister to one of the least of these is to fail to minister to the King's self. It is the fact that they have been kind to the poor and needy which shall open the gates of the Kingdom to those upon the King's right hand. It is the fact that they have not been kind to the poor and needy, which banishes those upon the left hand from the King's presence. What is done or not done to the poor and needy is done or not done to the King himself. Remember how the King said during the days of his humiliation, "By this shall all men know that ye are my disciples, if ye have love one to another." And now on the Day of days all those who have had love one to another are acknowledged and acquitted as the disciples of the King, and all those who have had no love are condemned and punished. "And these shall go away into eternal punishment: but the righteous into eternal life." The words of the King who is Judge seal the fate of all.

A QUESTION

This description of the Day is from the King's own lips. The King who shall sit on the throne as Judge in that Day, foretold during the last days of his humiliation what he should say and do when he came again in his glory.

But why is it that the King does not ask whether those who appear before him on the Day have had faith in him? Are we not taught, "Believe on the Lord Jesus, and thou shalt be saved"? There are two answers.

First: Although we know that the gospel will have been preached to all nations before the Day comes, Matt. 24: 14, yet there will be many who appear before that throne who will have died before Christ came. They will be judged by the light they had. For "to whomsoever much is given, of him shall much be required." There is no man in whose heart God has not implanted a sense of his duty to his fellows.

Second: Faith cannot be judged by words, but only by acts. A real faith in Christ will show itself in deeds of love and mercy. A declared faith in Christ which does not show itself so is no faith at all. Faith works through love, or it is dead. It is by deeds of love and mercy that we show all men that we are Christ's disciples; and it is by these deeds that we show the same to Christ the King who is Judge.

THE LESSON'S WORDS AND PHRASES

31. Son of man. A title adopted by our Lord, with reference to Dan. 7: 13, 14, 27. By this title he identified himself with the people of God, and became their representative before God.

41. Depart from me, ye cursed. Or, depart from me under a curse. "The word 'curse' itself, used actively, means the devotement of anything by Jehovah, his putting it under a ban, the result of which is destruction."

FOR INTERMEDIATE PUPILS

1. What is the relationship between the Person who gave this description of the Judgment Day and the King in the description?
2. Who will be present at the Judgment Day?
3. What is the first thing that the King will do?
4. What is the reason the King gives for inviting those on the right hand into the Kingdom? What is the reason he gives for banishing those on his left hand?
5. Why are those upon the right hand astonished? Why are those on the left hand astonished?
6. How does the King explain that which astonished them?
7. What preparation can you make for the Day when you will have to stand this test?

The Intermediate Catechism

Q. 50. What are the governing bodies of the Presbyterian Church?

A. The governing bodies of the Presbyterian Church are the session, the presbytery, the synod, and the General Assembly.

Q. 51. What is the session of a church?

A. The session consists of the pastor and the ruling elders of that church.

Q. 52. What is the duty of the session?

A. The duty of the session is to receive and dismiss members, to watch over and promote their spiritual welfare, and, in general, to direct the whole work of a church.

FOR SENIOR STUDENTS

1. What argument to prove that there is a life after death can be drawn from this description of the Judgment Day?
2. What reason is there to think that the separation described in vs. 32, 33 is absolutely final?
3. What is the basis of the judgment pronounced in vs. 34, 41?
4. How do vs. 35, 36, 42, 43 further explain that basis?
5. Give two possible reasons why in this description the final judgment is not based directly on faith.
6. Could you love your neighbor as yourself without faith in and love for Christ who showed love in its perfection?
7. How can we prepare to meet the conditions laid down by the King who is Judge?

The Shorter Catechism

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

THE HOLY SCRIPTURES

The Golden Text—"Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105.

TEXT OF LESSON, PS. 19: 7-14; II TIM. 3: 14-17

For entire lesson, see Ps. 19: 7-14; 119: 9-16, 97, 165; Acts 17: 10-12; II Tim. 3: 14-17; Heb. 1: 1, 2.

COMMON VERSION

Ps. 19: 7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

* * * * *

II Tim. 3: 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which in Christ Je'sus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

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Ps. 19: 7 The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
8 The precepts of Jehovah are right, rejoicthe heart:
The commandment of Jehovah is pure, enlightening the eyes.
9 The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
11 Moreover by them is thy servant warned:
In keeping them there is great reward.
12 Who can discern *his* errors?
Clear thou me from hidden *faults*.
13 Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
14 Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

* * * * *

II Tim. 3: 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, September 15	The Word of God	Ps. 19 : 7-14.
Tuesday, September 16	Delight in His Word	Psalm 1.
Wednesday, September 17	Thy Word Is Sure	Ps. 119 : 89-96.
Thursday, September 18	Thy People Taught the Word	Neh. 8 : 1-12.
Friday, September 19	Jesus and the Word	Matt. 4 : 1-11.
Saturday, September 20	Jesus Fulfilling the Word	Luke 24 : 44-49.
Sunday, September 21	The Inspired Word	II Tim. 3 : 14 to 4 : 8.

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IT DEPENDS ON YOU

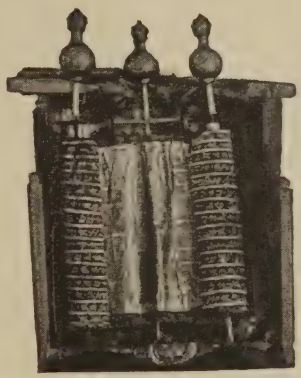
It all depends on whether you really desire to know and to do the will of God. If you are not anxious to know what the will of God is, you will not care to read the Bible. And if you are anxious not to know what the will of God is for fear you will not want to do it, you will never feel about the Word of God the way the men who wrote our lesson text felt. They felt that it was the most interesting, and the most delightful, and the most profitable reading in the world.

IN PRAISE OF IT

The psalmist wrote in praise of the Sacred Writings of his day. He had read them over and over again and found them wonderful. They were wonderful because they showed so clearly God's will, and he knew by experience that obeying God's will was by far the best and happiest way of living.

He says that the instruction which Jehovah gives you in the Law is perfect; it can neither mislead you nor fail you. The Law of Jehovah will be like food to a hungry man when you want to know what to do. It will refresh and stimulate your spirit. V. 7.

Then he says that the Law of Jehovah bears testimony to Jehovah's will and man's duty. And that testimony is always the same, and always straight to the point. It will make anyone wise whose mind is open, and who wants to be told what Jehovah's will and his duty are. V. 7.



THE SAMARITAN PENTATEUCH

This is said to be the oldest existing copy of the Pentateuch.

Next he says that the precepts to be found in the Law, that is, the special directions—like those you would naturally learn by heart, for instance—are right. It makes a man happy to live by such right rules. V. 8.

He says that the commandment of Jehovah is as pure as sunshine. In the light that shines from his commandment you can see your path as plain as day. V. 8.

He calls the Law "the fear of Jehovah" because the object of the Law is to make God-fearing men and women, and he says that "the fear of Jehovah is clean" like Jehovah himself, and not like the teachings or the gods of the heathen nations around. And because the Law is like Jehovah, it will endure forever as will Jehovah. "Righteousness is immortal." V. 9.

He says that all the decisions of Jehovah are true and righteous through and through. If you want truth and righteousness, you can find them in the Word of God. If you want to follow lies and do evil, it will have to be in defiance of the Word of God. V. 9.

BETTER THAN RICHES OR PLEASURES

There are people who seek riches and pleasures, but they do not know what things are best and happiest. This wonderful Law of Jehovah's, which makes Jehovah's will and man's duty so plain, is more to be desired than very great treasure. The purest and sweetest honey is that which drops from the comb of itself, but the Law of Jehovah is sweeter than that, or than any earthly pleasure whatever. V. 10.

WARNING AND REWARD

But, after all, it depends on you. The Law of Jehovah may be all that the psalmist say that it is, but if you do not let yourself be warned by it against every evil thought, and word, and action, you will not understand why David praised it so. And the only way you will ever come to feeling about Jehovah's Law as David did is to try to keep it, for there is great reward in keeping it. V. 11.

EYES TURNED WITHIN

Reading God's Word turns our eyes within. It makes us feel how miserably we have failed to keep his wonderful Law. We become conscious of our bad hearts. Then we will understand what David meant when, after he had sung the praises of Jehovah's Law, he cried out for forgiveness of all his sins of infirmity, v. 12, and for preservation from all bold and daring sins of rebellion. V. 13.

Errors are mistakes, slips, sins which we did not really mean to fall into, but did fall into because of our ignorance or carelessness. Reading God's Word makes us want to discern and correct even these. There are faults that are hidden. Some of them are hidden from ourselves: we are not really conscious of them. Others we know all too well, but they are hidden from everyone else. Reading God's Word makes us want to be cleared of these hidden faults, for we begin to feel that we must be full of them. V. 12.

But there is no mistake or slip about presumptuous sins. We are not ignorant or merely careless when we commit them. We know well enough what we ought not to do; but we are defiantly and proudly determined to do it, Jehovah's Law or not. And the sin is not hidden from ourselves or others; we see the sin as plain as day, but we are wickedly and rebelliously set on committing it. This is the worst kind of sin. Reading God's Word shows us the terrible dangers of it, and makes us want to cry out as David did, "Keep back thy servant also from presumptuous sins." V. 13. These sins in which we openly defy God's Law, and do what we

know we ought not to do, come to be cruel tyrants which control us instead of our controlling them. Reading God's Word makes us realize that and cry with David, "Let them not have dominion over me." V. 13.

If Jehovah will only do that—clear us from our errors and hidden sins, and keep us back from presumptuous sins—then we shall be whole-hearted and at peace with him, and we shall be innocent of the deadly sin of rebellion.

JEHOVAH A ROCK AND A REDEEMER

The psalmist closes his hymn with a prayer that his hymn will be acceptable to God, both the words of it and the spirit of it. V. 14.

And then he says that Jehovah is his Rock. Jehovah is as faithful to his word and promises as a rock. You are absolutely and forever safe if you stand on Jehovah's Word and promises. He also calls Jehovah his Redeemer. Jehovah, in his Word and promises, has shown himself such that no one ever cries in vain to him for forgiveness and preservation from sin. It is God's Word which shows us Jehovah's character as our Rock and Redeemer.

AN OLD MAN TO A YOUNG MAN

A thousand years had passed since David wrote his psalm in praise of so much of the Sacred Writings as were written in his day. In the meantime Christ had come in fulfillment of all Jehovah's Word and promises.

And now an old man who had been a very great preacher of Christ wrote to a young man to encourage him to stick to the instruction which he had already received from the Sacred Writings.

HOW THE YOUNG MAN WAS BROUGHT UP

This young man had been brought up from infancy on God's Word. His grandmother Lois and his mother Eunice had taught him God's words and promises in the Old Testament, and then when he was still a youngster, Paul taught him how all God's Old Testament words and promises were fulfilled in Christ. From his earliest years he had been taught God's Word and assured that it was true. Now Paul pleaded with him to keep on believing as he had been brought up to believe and living as he had been brought up to live. He urged him to remember how those who loved him very much had been his teachers. As it was with Timothy so it is with most of us. We have been taught God's Word since we were helpless babies by those who loved us most. And we ought to continue to read it and live by it.

EVERY SCRIPTURE INSPIRED

Every Scripture is God-inspired, Paul says. It is not just ordinary profitable reading, but it is the Word of God. God breathed into the authors what they wrote out. The Spirit of God worked with the spirit of the writers, so that what they wrote was not only their own words, but God's own Word. The Scriptures of the Old and New Testaments, which contain the Word of God, are the only true and sure rule to teach us what we ought to believe and what we ought to do.

TO MAKE AND TO HELP CHRISTIANS

The Word of God is able to make us wise unto salvation. The way of salvation through faith in Christ is so plainly marked out in the Bible that no one can miss it if he looks for it.

Paul says that the Sacred Writings are inspired also that a Christian, or a man of God, as he calls him, may get the help he needs. Ignorant Christians may be instructed by them; evil and prejudiced Christians may be reproved by them; falling and erring Christians may be corrected by them; and all Christians, whatever the progress of their minds and hearts and consciences, may receive further instruction in the right way.

THE LESSON'S WORDS AND PHRASES

For the explanation of any word or phrase see the appropriate section of the comment.

II Tim. 3: 16. Every scripture inspired. Or, every Scripture is inspired of God and profitable. **Instruction.** Or, discipline.

FOR INTERMEDIATE PUPILS

1. What different phrases does David use to designate the Sacred Writings of his day? Explain each of them.
2. What different adjectives does he use to describe the Sacred Writings? Explain them.
3. Do you really believe v. 10? Defend your answer.
4. What effect does reading the Bible have on our consciences? How will v. 11 help us?
5. What similarity is there between the way Timothy was brought up and the way you were brought up? What effect ought that to have on your reading the Bible?
6. What ought a person who is not a Christian to seek in the Bible?
7. What ought a Christian to seek in the Bible?

The Intermediate Catechism

Q. 53. What is the duty of deacons?

A. The duty of deacons is to care for the poor and to distribute the offerings made for them.

Q. 54. What is the duty of trustees?

A. The duty of trustees is to control and care for the property of a church, under the laws of the State and the Church, and to manage its material interests so as to promote its spiritual welfare.

Q. 55. By whom are officers in a Presbyterian church chosen?

A. Officers in a Presbyterian church are chosen by the people.

FOR SENIOR STUDENTS

1. If you do not enjoy reading the Bible, whose fault is it? And what is the fault?

2. How had reading the Sacred Writings affected David? Answer from vs. 7-11. What similar experiences have you had?

3. Show how vs. 12-14 follow naturally after vs. 7-11. Distinguish between errors and hidden sins, and presumptuous sins. Of what presumptuous sins are you guilty?

4. Ought you to trust the persons who have taught the Bible to you, or those who try to lead you to disregard its teachings? Why?

5. What is meant by "the inspiration of Scripture"?

6. What is the Scripture able to do? For what is it also profitable?

7. What ignorance of yours would be corrected by reading the Bible? What evils and prejudices reproved? What faults and errors corrected?

The Shorter Catechism

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.

The Catechism and the Lesson

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Lesson XIII (XXVI) REVIEW—JESUS OUR SAVIOUR AND KING

Selection for Reading, Matt. 21: 1-9, 15, 16.

The Golden Text—"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. 21: 9.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 22	Our Saviour and King	Matt. 21 : 1-9, 15, 16.
Tuesday, September 23	The Brotherhood of Believers	Acts 2 : 37-47.
Wednesday, September 24	Baptism and the Great Commission	Matt. 28 : 16-20.
Thursday, September 25	The Lord's Supper	I Cor. 11 : 23-34.
Friday, September 26	Winning Others to Christ	Acts 16 : 9-15.
Saturday, September 27	Social Responsibility	Luke 10 : 25-37.
Sunday, September 28	The Consummation of the Kingdom	Rev. 22 : 1-17.

HOW WE WILL DO IT

This Review Lesson has a topic all its own. If we are to keep to that topic we will have to see how all the lessons we have studied this quarter are related to Jesus our Saviour and King. Though you must not expect the following comments to sum up all that you have learned this quarter, they will help you to see Jesus in every lesson. The Scripture references in the comment are to the passages printed as the lesson text for each lesson.

Lesson I. **The Church: Its Life and Work.** The charter members of the Christian Church were followers of Jesus. In what name were the new members baptized? Acts 2: 38, 41. In v. 42 the life of the mother church is described. What part did Jesus play in the "apostles' teaching and fellowship, in the breaking of bread and the prayers"? How was the spirit shown in vs. 44, 45 due to Jesus? Could you regard a church as a working church which did not carry out I Thess. 5 : 14, 15? How is Jesus the great example of this kind of work?

Lesson II. **Baptism.** By whose command was the sacrament of baptism instituted in the early Church? Matt. 28: 18, 19. In this passage how does Jesus claim to be king? Illustrate from Acts 8: 26-40 the faith of the early Church in Jesus as Saviour. Explain the statement in the Shorter Catechism that "Baptism . . . doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." How is Jesus represented as both Saviour and King in this statement? How does it agree with the lesson comment which speaks of baptism as a sign, a seal, a badge, and a bond?

Lesson III. **The Lord's Supper.** Why is this sacrament called "the Lord's Supper"? How does it represent Jesus as Saviour, and our receiving him as Saviour? Explain the saying of an old writer, "I say, we got Christ better than we did before: we get a better grip of Christ now" (in the Lord's Supper). How does Christ get a better grip of us in the Lord's Supper? In answering this question keep in mind the meaning of *sacramentum*,

the word from which our word "sacrament" comes.

Lesson IV. **Christian Fellowship.** Show how taking Jesus as Saviour and King broke down all barriers of sex, race, religion, and condition among the four friends in Philippi. Why ought church members to be better friends than any friends outside the Church? How ought that friendship to show itself in cases where money is needed? Where there is sorrow? Where there are prosperity and joy? Are your best friends Christians? If not, are you being true to Jesus as your Saviour and King?

Lesson V. **Christian Worship.** Who is it that enables us to worship God "in spirit and in truth"? Explain your answer. Take the order of service in your own church, and show how each item is designed to help you to worship God "in spirit and in truth," and how each item is related to Jesus as Saviour and King. For instance, if you use the Long Meter Doxology in your church, you can tell what it says about Jesus. What did the last sermon you heard have to say about Jesus as Saviour and King? And so on.

Lesson VI. **Winning Others to Christ.** To what are the witnesses spoken of in the golden text of this lesson to bear witness? Where? If Jesus is your Saviour and King, how must you regard the golden text? What can you do to win others to Christ? If you do win anyone to Christ what have you accomplished? Answer from James 5: 19, 20. What do you think would have become of the Church of Christ if the early Christians were no more anxious to win others to Christ than you are? What do you think would become of the Church of Christ if every Christian to-day were just as anxious to win others to Christ as you are?

Lesson VII. **Christian Missions.** Why is it that to-day there are still backwoods towns and great metropolitan cities in which the "good tidings" has not yet been preached? If the Church really regarded Jesus as Saviour and King (read the golden text), do you think this condition could exist? Illustrate from Paul's experience at Lystra the connection between medical missions and preaching the gospel. What are the difficulties of missionary work as illustrated by the experiences of the missionaries at Lystra; for instance, the superstitions of the heathen, their inconstancy (compare vs. 18, 19)? What notable convert was made at Lystra though we only hear of it later? Read I Cor. 4 : 17 and Acts 16 : 1.

Lesson VIII. **Social Responsibility.** How does taking Jesus as Saviour and King involve our assuming social responsibility? Answer from Luke 10: 27, 28. The lawyer desired to clear himself by asking who his neighbor was. That is, there were some claims which he was not willing to recognize or assume. What claims are you not willing to recognize or assume? To what people are you not willing to be neighbor? Why? If Jesus is your King how ought you to regard v. 37?

Lesson IX. **Temperance.** Your home religion is a religion which exalts Jesus as Saviour and King. What reasons have you for being true to it, whether you are at home or far away from home as the young Hebrew princes were? If you were in a similar perplexity how would having Jesus as Saviour and King help you to answer the arguments in favor of eating the king's dainties and drinking the king's wine? Taking Jesus as Saviour and King involves presenting our "bodies a living sacrifice." How does that fact affect our indulgence in gluttony, in drinking alcoholic beverages, in lust? What ought to be our attitude toward others who do indulge these appetites, and those who encourage them in it?

Lesson X. **The Kingdom of God.** What is the difference between saying that God is King and that Jesus is King? What did Jesus mean when he said, "My kingdom is not of this world"? Where is the Kingdom of Jesus? What is it? What contrast is there between its small beginning—Jesus and a few disciples— and its destined growth? Answer from Matt. 13: 31, 32. How does the Kingdom spread, and what part have you in its spread? Answer from v. 33. If you are wise what will you be willing to give up if you can gain the Kingdom? Answer from vs. 44, 45. The Kingdom of Jesus is not only a present Kingdom, but a future Kingdom to be some day consummated in great glory. Will all who profess to be Christians, that is, all members of the visible Church, share in the joys of the future Kingdom? How will the decision be made? Answer from vs. 47-50.

Lesson XI. **The Future Life.** Our assurance of a future life rests on the words of Jesus as Saviour and King—such words as Luke 23: 43; John 11: 25, 26; John 14: 1-3. Who described the Last Judgment in Matt. 25: 31-46? What is his position at the Judgment? What separation will he make? On what grounds? What cause for astonishment will there be? What relationship between Jesus the King and his people is revealed by vs. 40 and 45? How can we best serve Jesus our Saviour and King? Is there any excuse for our not doing as our King commands? Will there be any way of evading his decision or appealing from it at the Judgment Day?

Lesson XII. **The Holy Scriptures.** David wrote Ps. 19 : 7-14 in praise of the Sacred Writings of his day, the books which we know as "the Law." Timothy was brought up on the Old Testament. The Old Testament is fulfilled in the New Testament. Explain an old writer's remark, "The Old did make wise by teaching salvation through Christ that should come, the New by teaching that Christ is come." What is the supreme value of the Bible to those who have not accepted Jesus as Saviour and King? Answer from II Tim. 3 : 15. What is its supreme value to Christians? Answer from vs. 16, 17. Does reading the Bible amount to much if it does not lead you to take and keep Jesus as Saviour and King?

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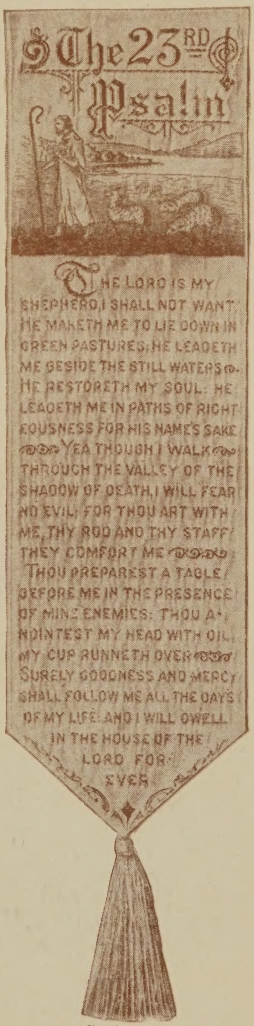

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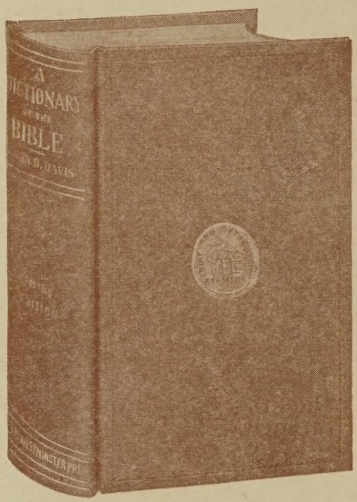

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